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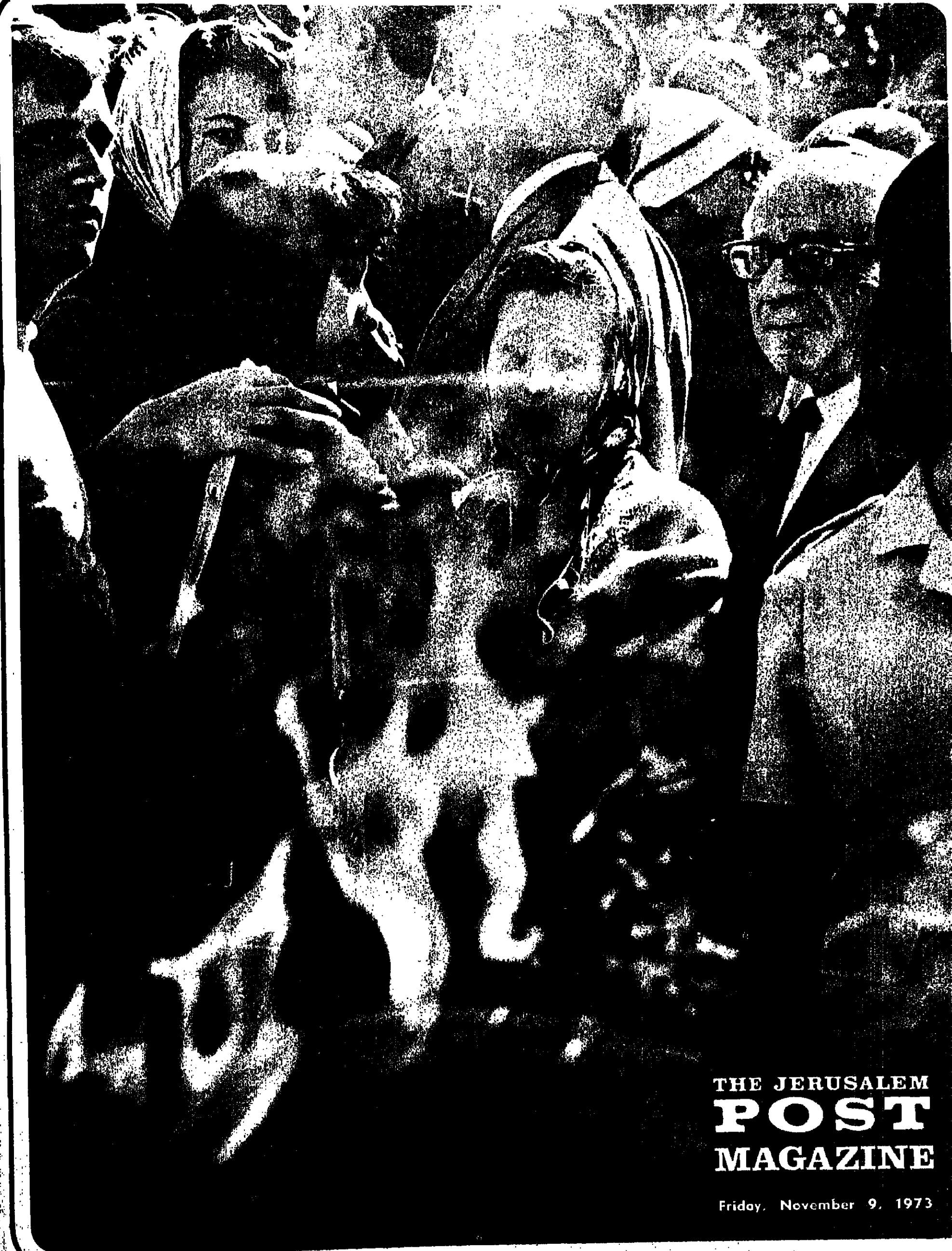


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THE JERUSALEM
POST
MAGAZINE

Friday, November 9, 1973

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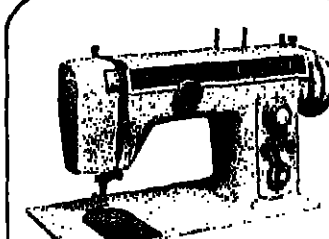
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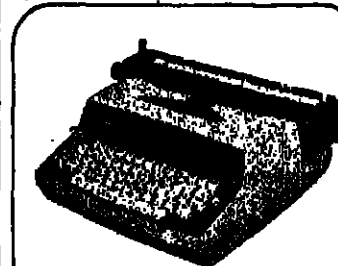
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THE JERUSALEM POST MAGAZINE

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Cover picture: Memorial flame kindled at a war cemetery. (David Rubinger)

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MINI-METTERNICH IN CAIRO

Lea Ben Dor

ON WEDNESDAY morning a friend who is concerned with military strategy rang up. He works for a well-known and distinguished Jerusalem research institute, and he lectures to army groups. His views are often extreme and even extravagant, but this is the day of loud, fantastic politics. The views recorded here are his. I will call him X. "I read your advice to Kissinger for the Cairo meetings," X said, "that he should ask Sadat for the last line, the final border with Israel, and not the first one. You're right, but it doesn't go far enough. Let me tell you something about Kissinger..."

My phone keeps going silent since I dropped it, so X came over to tell his story. He settled into a chair. "You have to understand first of all that Kissinger is a mini-Metternich."

(Clemens Lothar Wenzel, Prince von Metternich, powerful Austrian Chancellor born in 1778, built the victorious alliance against Napoleon, and dominated the Congress of Vienna held to settle European rivalries after Napoleon's defeat. He liked to claim he was "a physician of sick governments." He also admitted, "I have controlled Europe frequently, Austria, never.")

"Metternich is Kissinger's hero and this idea of 'control' his dream. It is known that Metternich was a terrible liar. He used lies as an instrument of policy. Women, too. He got Napoleon married off to an Austrian princess in the hope of forcing him to maintain friendly relations. If you are sufficiently powerful you can tell lies without being challenged."

Was Kissinger telling us the truth about the promises on prisoners and the blockade of Bab el Mandeb that he brought back from Moscow?

"I don't know what he told him. I am telling you only what I know, not what I might speculate about. Kissinger wanted both sides in the Middle East weakened. Then he would walk in and straighten things out. He helped save Sadat with a cease-fire when he was on the verge of defeat. That is not all. Early in the conflict Nixon had hoped the detente with Russia would serve to get the Russians to limit the arms they were sending to Egypt and Syria. When that failed, there was an assurance that we should get arms too. You remember what happened?"

The long delay. The Americans didn't want to use their own transport planes... "Now that was Kissinger's work. Losses in equipment had been very heavy and the replacements were crucial. Kissinger said that the objections came from U.S. Deputy Secretary of State Clements, but they didn't. The story was manufactured for the benefit of Israel Ambassador Simcha Dinitz. Kissinger 'conferred' with Dinitz several times to make sure he would stop American Jewry from protesting loudly against the delay. I have an idea far as it suited them. Kissinger was never taken in by Kissinger — that may account for the quite exceptional esteem in which he is held in the U.S., apart from quarters in the U.S., apart from President Nixon himself. The

frantic scouting around for planes for the airlift went on for almost six days. Private carriers do not enter war areas with strategic cargoes. Then, according to X, Nixon intervened, with the help of pressure by several Senators. Suddenly American planes were available. The whole thing was grotesque. If America was prepared to commit herself to the extent of supplying the arms, what difference could the transport planes make?

"What did Kissinger say? I don't know. There is a break in the relationship between him and Nixon. There is quite a possibility that Nixon may be forced to leave the White House, and Kissinger has sought a disengagement in the hope of being able to retain his own position with the next man. I think that unlikely. People are wary of him." X then quoted a top U.S. Senator who says when he listens to Henry Kissinger he doesn't know whether he is more sinister or more ridiculous, whether he should laugh or be frightened. "Don't misunderstand me, Kissinger really believes he knows better, that it is given to him to 'cure sick governments.' He is a manipulator, with Metternich-style ambitions."

"He got an undefined cease-fire in Vietnam, and you know what happened there afterwards, the North moved as it suited them. Kissinger got the Nobel Peace Prize and so did Le Duc Tho, the North Vietnam Politburo man. The North is just going on the rampage again, but as far as America and most of the world is



concerned the fighting has stopped and they can forget about it."

Why did Kissinger go out of his way several times to repeat that he had checked with Israeli intelligence sources just before the war and had been assured there was no immediate threat?

"I don't know. But if I were to speculate I might say that he wanted to make sure of an alibi. Whatever happened, then or later, he wanted to tell the world that he had been most concerned for Israeli security."

"The delaying tactics over the arms lift had been stopped by Nixon, but there was still the argument over the so-called cease-fire line of October 22, when there were no real lines anywhere, and over prisoners. I am profoundly sorry for the families whose soldiers are missing and for the men themselves. It is the worst of all fates. But it was a dangerous mistake to hand over a means of blackmail like this to the Arabs. If they fire Frog rockets into Kiryat Shmona we can retaliate by dropping bombs on Damascus — and stop the Frogs — but they know we will not retaliate against their prisoners, even if they care. It is a weak point, and they will exploit it."

(We had not yet seen the reports in that day's afternoon papers of the numbers of Israeli prisoners of war believed to have been murdered in Syria. It was also some hours before Kissinger met Sadat in Cairo, won his friend's ship in three hours, and re-established diplomatic relations between Egypt and the U.S.)

"When Kissinger was about to start on his visit to the Arab capitals, the stories began to appear about atomic weapons that might be sent to Egypt by the Soviets. This is exactly the kind of misinformation, red herring, whatever you want to call it, that a man of Kissinger's calibre might use, Metternich-style. You try to weaken the Israelis and when they still fight their way through, you try to frighten them."

X then referred to a dispatch from Erwin Frankel on the front page of that day's Post, in which Frankel quotes a pessimistic view taken by some U.S. officials: if Israel's forces west of the Canal were surrounded, it might threaten atomic action, and the Soviets would retaliate.

"Nonsense. He spat it out. 'The Russians would not dare take any atomic weapon to Egypt. They don't trust the Egyptians. At the first suspicion that an atomic weapon was on their territory they could mobilize 5,000 commandos, overrun the Russians, take the A-bomb or whatever it is, and fire it into Tel Aviv. Could the Russians take that risk? And what for? To save Sadat, who is their political enemy? It is Kissinger who wants to save Sadat, the man who threw out the Russians once. The Russians are really quite prepared to wait a while longer, to drop Sadat, and to clear the way for Ali Sabry, who is their man. In 1956 we swallowed an American piece of misinformation about Soviet pilots in Syrian planes who were about to bomb Tel Aviv. This was sedulously supported by the Russians, who hurried all their diplomats out of the city. You guess who saw to it that the atom bomb story be put out in Washington."

X laughed suddenly, and observed that we have a 'little line in misinformation too."

"We sent Abba Eban to Rumania to frighten the Russians. The Rumanians decided they would show Moscow how independent they are, and we thought they would hint that all sorts of deals are in the making that the Russians don't even know about. Eban himself has not suggested there were any talks of significance. After all, he cannot have been sent just to paper over the fact that Golda did not choose to ask him to come to Washington with her. He is our red herring. There are all kinds of ways of dealing with an enemy. During World War II the Germans built a whole dummy airfield, all complete with plywood planes and hangars. And what did the British do? Send one single plane and drop a wooden bomb. Very economical and telling even if the Germans have no sense of humor. Eban was our wooden bomb."

X said he thought what Kissinger was really interested in was Europe.

"The rulers of Europe have not caught onto it yet, but the Arabs have overreached themselves. Fear and hate of the Moslems has died down over the past 300 years, but now it has been brought back to life. One of the American papers, the New York Times, I think, wrote that Golda said 'Europe is a natural extension of Africa and Arabia, and they ought to be converted to Islam.' That sort of talk will pass, for a while, as long as there is no direct conflict, but it is quite a different matter when it is combined with sudden profiteering on oil, with a special slap to Holland or Denmark, in what is obviously quite arbitrary a manner."

"France is still getting top marks from the Arabs for having been the first to turn on Israel, but how long before they discover some tiny flaw in her policy?"

"They are promising to retaliate against pro-Israel newspapers and radio stations. How long will people put up with constant threats? Marcel Dassault, the manufacturer of the Mirages first sold to Israel and now to Libya, and used by Egypt in this war, has begun to protest in the name of industry, and there is much support, a groundswell. The Arabs are raising long-dead spirits from the grave."

"There has been something like a revolt in the British parliament. 'The Shah of Iran, a moderate by comparison, has warned that the oil states want a share in the prosperity of the industrialized states that use their fuel. Israel is not the cause of this trend, but rather the last bulwark against a 'Soviet-Arab-Middle East' alliance. The Europeans are calling the European leaders 'a bunch of tradesmen,' and tradesmen have always been very vulnerable to robbers."

What about Germany in this crisis? "Brandt tried his best, but he has to work with Nato and with France. It was no time, no sense, to stand on our rights... we could have painted over the names of our ships and saved a crisis."

"The French are betraying Europe by building up a separate Arab policy to aggrandize themselves and to fix the U.S. and Moscow."

(X used a ruder, sharper term.) "They don't understand that the Arabs are non-treatable... they will never keep an agreement, seeing it only as a step to achieving their ultimate aim. Like Algeria."

"It was France, not Libya, that prepared the plan for Uganda to break relations with Israel."

What is your proof? "They have been accused of it, and never denied it. But they did us a favour. Who wants to have relations with Idi Amin? If it had been up to our Foreign Ministry, we would still have to smile politely at African leaders who are killing off their intellectual elite, or who personally beat prisoners to death. Both African and Indian writers have protested that some of the African leaders 'make Portugal and South Africa look good'. They are weak, embarrassing allies. We should have broken with them when they disavowed us at various African conferences."

"The army may have been unwilling to recognize the Egyptian threat, but that is nothing to the extent to which the Foreign Ministry was unwilling to accept unfavorable reports from Africa. It's all there in the files. We failed to look reality in the face, and this gave them the opportunity of breaking relations with us while we were fighting a war and in need of support."

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"They are promising to retaliate against pro-Israel newspapers and radio stations. How long will people put up with constant threats? Marcel Dassault, the manufacturer of the Mirages first sold to Israel and now to Libya, and used by Egypt in this war, has begun to protest in the name of industry, and there is much support, a groundswell. The Arabs are raising long-dead spirits from the grave."

"There has been something like a revolt in the British parliament. 'The Shah of Iran, a moderate by comparison, has warned that the oil states want a share in the prosperity of the industrialized states that use their fuel. Israel is not the cause of this trend, but rather the last bulwark against a 'Soviet-Arab-Middle East' alliance. The Europeans are calling the European leaders 'a bunch of tradesmen,' and tradesmen have always been very vulnerable to robbers."

What about Germany in this crisis? "Brandt tried his best, but he has to work with Nato and with France. It was no time, no sense, to stand on our rights... we could have painted over the names of our ships and saved a crisis."

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What is your proof? "They have been accused of it, and never denied it. But they did us a favour. Who wants to have relations with Idi Amin? If it had been up to our Foreign Ministry, we would still have to smile politely at African leaders who are killing off their intellectual elite, or who personally beat prisoners to death. Both African and Indian writers have protested that some of the African leaders 'make Portugal and South Africa look good'. They are weak, embarrassing allies. We should have broken with them when they disavowed us at various African conferences."

"The army may have been unwilling to recognize the Egyptian threat, but that is nothing to the extent to which the Foreign Ministry was unwilling to accept unfavorable reports from Africa. It's all there in the files. We failed to look reality in the face, and this gave them the opportunity of breaking relations with us while we were fighting a war and in need of support."

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LIFE WITHOUT A LIMB

LEA LEVAVI visits a hospital with three veterans who are helping disabled soldiers to face the future.

IF A DOCTOR or nurse tries to persuade a disabled veteran that he will be able to live a normal life despite the loss of a limb, or some other permanent disability, the patient may find it hard to believe. But if he is visited by a disabled veteran who has learned to live with a similar handicap — and who can talk to him about both the trials and the triumphs that lie ahead — the idea of a "reasonably happy ending" does not sound so much like a fairy tale.

Since the beginning of the war, members of the Israel War of Independence and Zahal Disabled Veterans Organization have been visiting hospitals, trying to encourage those wounded soldiers who will be permanently disabled and who are already physically able to receive visitors.

At first, the organization's members visited in groups representing as many different handicaps as possible. Today, however, each visitor is more or less on his own, establishing contacts with patients whose disabilities are the same as, or similar to, his own.

I visited Bellinson Hospital with three members of the organization's six-man team there: David Bar-El, a 48-year-old sociologist who lost a leg in the Six Day War; Yedidia Berry, a 42-year-old lawyer who was seriously wounded in the War of Independence and "according to all medical logic shouldn't be alive," and Yoram Knoll, who lost a leg in a skirmish in 1970.

All three emphasized that their visits were only a small part of the care given to the wounded soldiers. The nurses, after all, work 12-hour shifts and do not look at the clock. From their own experience, and from what the soldiers tell them, the three men can testify that the nurses "give not only all they can but even more than that." Doctors, psychologists and psychiatrists, volunteers, army personnel and many others all are more than eager to help.

"We think we can perform a particular service," David said. "After all, we can't serve in the army any more. This is our contribution. If I can walk into one of those rooms and let the fellows see that I can walk upright, I think that helps them a lot. But I also don't try to hide the problems. If I tell them 'everything will be all right,' I have to be honest and explain that it will be all right in a different way from before. I can't run. In the rain, for instance." And when I can go over to a soldier's bed and tell him the story about how I'm not supposed to be alive," said Yedidia. "That gives him confidence that he'll pull through, too."

MANY OF THE PATIENTS seemed almost too confident.

"I lost both legs but I know I'm going to go on living just like before as soon as I get my prostheses."

"But did you remember to order a supply of patience?" one member of the visiting team chimed.

"Hey, something really great happened to me today," the patient continued. "I think you're one guy who will understand what I mean. Until now, I've been screaming like hell down in physiotherapy, the pain was so terrible. I wouldn't let this therapist stop, though, and today I did all the exercises by myself, without screaming. That's a little thing, I suppose, but I'm really proud."

The head nurse, Freda, had told me before I went into the wards that she thinks the patients want to be treated like little children and should be allowed to enjoy such treatment at the beginning, without too much emphasis on future rehabilitation plans. The patient's story about his physiotherapy gave me an opportunity to put the question to some of his companions.

"Sometimes we like to be pampered and sometimes we like to be he-man heroes," one of them answered. "But the day is so long that we have enough time for both."

My escorts had a different theory. The wounded men go through stages, they explained, and we also have to remember that they are individuals, and like all individuals, they react differently to a given situation.

Dr. Durst, a clinical psychologist on the hospital staff who is working with the handicapped, for the first time, added that some of those who now seem so self-confident will eventually become seriously depressed.

"There is one tennis player who lost his right hand and yet he spent the first week in apparently good spirits, always laughing. Today when I went to visit him, he was suddenly depressed. I knew that he was now prepared for a serious talk with me."

Even when the patient accepts his situation, intellectually, commented Yedidia, "he still hasn't accepted it emotionally. There's a tendency to want to close our eyes to the truth, but when it finally hits us, that's when the depression sets in."

"Some of the patients don't want to see a psychologist or psychiatrist and claim they don't need the help," said David. "But I can tell you that the psychologist who came to see me when I was wounded really did a lot for me. He even helped me break the news to my wife."

IN ONE OF THE ROOMS we went into, a patient lay crying and did not respond to any of David's efforts to talk to him. "This is one of the cases where we don't know how to help," David told me later. "And that hurts us."

In the same room, a soldier who had lost a hand called David aside. "Do you think I'll be able to drive?"

"Sure. You'll have to have special equipment in the car, that's all. On Yom Kippur, when the reserves were called up, members of our organization volunteered to take them in our cars. The guy in the car next to mine had only one hand."

This boy's fiancée, who was sitting beside his bed, asked David about possibilities of help with housing.

"The Ministry of Defence's Rehabilitation Department takes care of that. They have a clerk going around registering all the newly-disabled soldiers. When he gets to you, tell him about your wedding plans and your housing problem. Of course, though, he only takes down the information. Later, you'll be referred to a worker for individual help."



Facing the future together. (Below) The tender touch that bodes well.



This is another service the disabled visitors provide: telling the patients and their families about services available to them. For instance, not all visiting relatives know that the army will pay their travel expenses to and from the hospital, or about the long-term help that is provided. The Disabled Veterans visitors can provide information about the various kinds of help the Rehabilitation Department offers — from a monthly pension to assistance with housing (in certain cases), help in continuing education or special vocational training, and so on.

The questions which the patients ask these visitors can be boiled down to one anxious query: "What will happen to me in the future?" Some ask about work; others about substitutes for sports they used to enjoy.

"We have a basketball team," a swimming team and lots of other activities," David told one former basketball enthusiast. "Let's see which team you get on."

"I was an electrician," one double amputee said, "and I think I could continue to work as an electrician, with some limitations. I don't know if I could climb poles — but I see these guys climbing stairs on prostheses, so why couldn't I climb a ladder?"

ONE PROBLEM with which hospital staff, the visiting teams and the wounded themselves must all grapple is the thin line between the helpful concern of loving relatives and the possibility that the patients, who need treatment and rest, will be "stifled" by the seemingly endless stream of well-meaning visitors — relatives, friends or just volunteers.

"It's hard for a nurse to be a policeman and to chase visitors out of the room," Freda, the head nurse, sighed. "They all mean well, after all."

"But you can't change a patient's dressings with an audience looking on," David said, "and a patient who wants a bedpan is ashamed to ask for one when there are visitors in the room."

David, Yedidia and Yoram all think that most families, and society in general, accept disabled veterans very well.

"And when these boys see how well-adjusted and well-integrated into society we seem to be, it gives them confidence. After all, they aren't going to be exclusive by among handicapped people all their lives. What helps them is to see that we get along with the non-handicapped."

Some of the patients praised the work of my three disabled escorts; this embarrassed them, and they kept insisting that I should not over-estimate their small contribution to the rehabilitation process.

They also all agreed that war-disabled have an easier time adjusting than do persons disabled in accidents, since the wounded soldier can more easily justify why it happened — though the question "Why did it happen to me?" remains unanswered and often arouses anger and aggression during the depression stage.

"But at least they can blame it on an enemy with whom we all are angry," one of my escorts explained. "They know that all of us — disabled and non-disabled alike — are with them and that they are not alone."

THE DISTINCTION between soldiers and civilians and the regard for civilian lives in warfare is by no means a tradition even in the West. The bombing of Guernica, the Warsaw of Coven-

try are still fresh in the memory of the older generation. But the distinction exists. When it is broken, it shocks our sense of humanity.

In our part of the world, the distinction is unknown. El Adu, the enemy, the Arab radio stations' most common synonym for Israelis, means both soldiers in uniform and civilians. It includes men, women and children.

The belief that the terrorists were the first to flout the distinction is unwounded. The settlements of the Jordan and Belsen Valleys were the targets for indiscriminate shooting by Syrian and Jordanian regulars, long before the terrorists were heard of.

The Syrians have not changed in this regard. They started the Yom Kippur War with "a bombardment the like of which we have never lived through before," as one of the settlers at Ramat Magshimim put it. Since it was founded in July, 1968, this mosque, in the southern Golan, three kilometres from the Syrian line, has endured many shelling from the guns there. "We have a permanent subscription to them. They are still emplaced there, to this day."

In the southern Golan, the Syrian army was not pushed back last month, as it was in the north and centre. That none of the settlers died in the shelling is due to their strong shelters, and to sheer luck.

The Druse in the northern Golan were not so lucky. In three raids on Majdal Shams, Bukata, Mas'ada and Ein Kinyasa — on October 6, 7 and 23 — 13 men, women and children were killed and 24 wounded, some of them badly. The final raid, after the cease-fire was supposed to be in operation, was the worst and caused the greatest number of injuries.

Legally and politically, the Druse are Syrian subjects, and they believe that the motive for the raids was revenge for what the rulers in Damascus regard as their cooperation with Israel. If there was any uncertainty before about the loyalty of the bulk of the Golan Druse to Israel, the deliberate Syrian bombings have certainly removed it: the former overlords can now be assured of their collective hatred.

It was in awareness of standard Syrian practices that, on the evening of October 6, the General Staff ordered the evacuation of the entire civilian Jewish population of Golan.

AT RAMAT MAGSHIMIM, a religious moshav, the 28-year-old secretary-manager, Uri Meir, was conducting the Yom Kippur morning service in the underground synagogue when the order for the evacuation of the women and children arrived.

"An army doctor delivered the news that a bus would turn up at 12 noon to take our 30 women and 40 children back to safety. The bus only arrived at 1.40, and while they were getting aboard the Syrian guns and mortars opened up from 3,000 metres. The women and children got off the bus again as fast as they could, and we all scattered into the nearest shelters. It was the heaviest shelling

we've ever had." After an hour or so there was a lull, and later in the day the women and children left for Kibbutz Lavi, near Tiberias. Eventually they were given further "wonderful hospitality" at Degania Bet.

In the afternoon, the remaining settlers saw Syrian tanks coming down from the north, and a parachute unit arrived to set up anti-tank defences. During the night, the men got orders to clear out. They left at seven o'clock on Sunday morning, but it was not until they got to Lavi that they learned that the Syrians had moved into the Golan.

That day, the Syrians occupied Ramat Magshimim. They did not enjoy the gain very long; within 30 hours they were on the retreat.

"On Tuesday, 48 hours later, some of us went back to look. Officially we were allowed to return on Wednesday. The Syrians hadn't touched anything except the books in the yeshiva. They were found later in a knocked-out Syrian personnel carrier."

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MAKING WAR ON CIVILIANS

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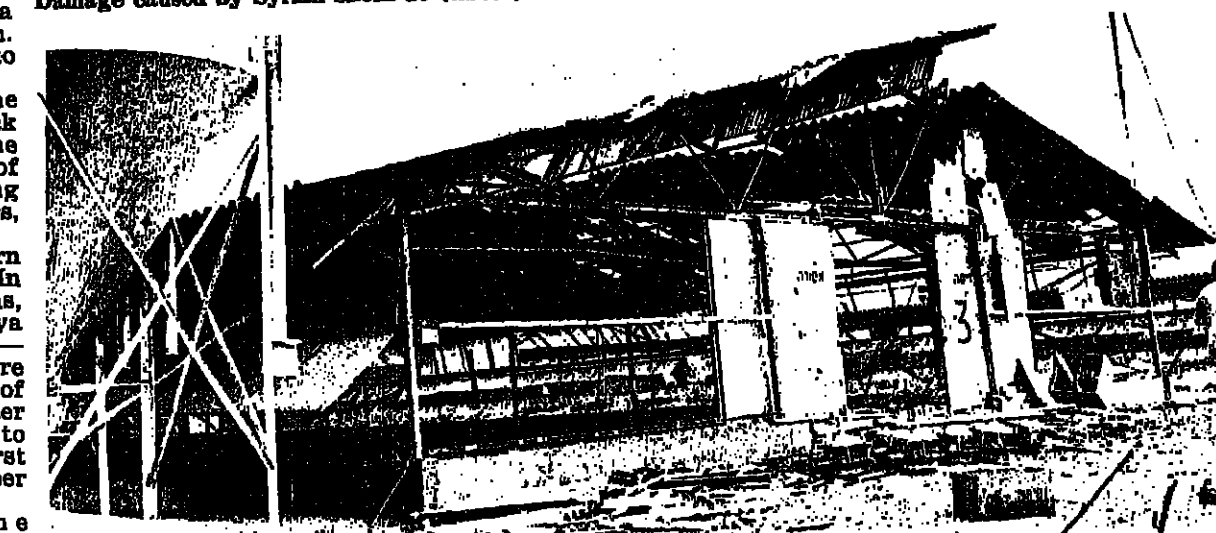
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Damage caused by Syrian shells at (above) El Rom and (below) Ramat Magshimim. (Oskar Tauber)



also wrecked, but of its 7,500 turkeys only 400 perished. The 250-head cattle herd scattered, but most were found again. (All the cattle on the Golan are branded and easily identifiable.)

One of the seed-potato fields, some two km. from the kibbutz, was the scene of a tank battle; the sloping tract of land is dotted with the remnants of something like 180 Syrian tanks and other armoured vehicles.

A census this week put the "tank harvest" in the whole Golan at 1,000 of all types. Some of the Russian-made tanks still in the hands of the Syrians are in good order. The tanks in good order have already been removed, but the wrecked armour is now hampering harvesting or winter sowing, and the farmers are anxious to see them go.

Soon after they were allowed to return to their homes and fields on the first Wednesday of the War, the leaders of the 17 Golan settlements met to take stock of the situation and the lessons they had learned. As Uri Meir puts it:

"Our children ask: Why didn't you stay and fight against the Syrians? We don't want to be

dispersed, as we are now, among different army units on all the fronts, including the Canal. We want to be part of the defence establishment up here. The army commanders are listening sympathetically to this proposal. Admittedly, it will be something of a problem. In one settlement four-fifths of the men are officers in various units. But it can be solved. We want to become a kind of home guard."

Another plea of the Golan pioneers is to double the population within a year, instead of several years, in the existing settlements in those on the planning board, and in an urban centre which it is already decided is to be established somewhere in the central Golan, where the soil is unsuitable for cultivation.

"We're ready to take in young people who want to spend their life up here with us, people with or without children," says Yehuda Adiver, the 22-year-old manager of El Rom. "We don't want volunteers who come and go."

The settlers are hopeful. The World Zionist Organization has instructed its Settlement Division to present a plan right away, whose execution it would finance. "It isn't a question of money," Mr. Pinhas Sapir assured them at a meeting last week. The settlers say the population of the urban centre would run into several thousands and could make a living in industry, including cement, meat processing and other plants, on services, on tourism, on the model of the development towns like Arad or Carmiel. They sound earnest and urgent.

"We appeal to the Government, the settlement authorities, the building contractors and the suppliers of materials and services: Give us priority to turn this area into a bulwark which we settlers shall man, arm and defend with our bodies, so that a Yom Kippur invasion will not happen again on any day of the year. Let us farmer-plate the Golan so that Galilee and the Upper Jordan valley will be safe for us and our children after us. And make haste."

MEANWHILE, they have gone back with vigour and hope to repairing the damage. In the four settlements that bore the brunt of the Syrian assault, Ramat Magshimim, El Rom, Ein Zivan and Merom Hagolan, the total damage is estimated at between 11.4m. and 11.5m. — they are back at work. The enemy dead have been buried with due respect. The armoured corps are clearing away the vehicle casualties; the Sappers are checking every field for unexploded shells and mines. (In Ramat Magshimim, the trained dog of one of the settlers opened every door to try for booby traps; none was found.) The Housing Ministry, or the contractors on its behalf, the Post Office and the Electric Corporation are repairing houses, windows, telephones, water and electric power distribution systems.

The Golan population is mostly in its twenties. Even their grandfathers in Nahalini, Degania or Yeshod Hama'ala could not have wished for a more enthusiastic generation of pioneers. They deserve the tools they seek to do a job on behalf of the entire country.

Ya'acov Ardon

determination when he talks about the order to evacuate the settlement.

"We took it hard. It was agony. It must not happen again, ever."

Moshe Gur'el, a founder member of Ramat Magshimim, shows us the depressing sights of war damage.

The torn sheds of the poultry farm, its automatic control device twisted, the floor strewn with feathers. The Syrian tanks overran the stockade and 650 cows scattered. Eighty per cent of them were rounded up. Of the 29 bulls, 27 were recovered. Of 12 horses, only one survived. A tank battle wrought havoc in the 200-dunam apple orchard; all the trees will have to be replanted. The farm machinery suffered little damage, and private homes and property were untouched; the Syrians did not have enough leisure to plunder.

EL ROM, a kibbutz further north, was luckier. Its poultry farm was

also wrecked, but of its 7,500 turkeys only 400 perished. The 250-head cattle herd scattered, but most were found again. (All the cattle on the Golan are branded and easily identifiable.)

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"We appeal to the Government, the settlement authorities, the building contractors and the suppliers of materials and services: Give us priority to turn this area into a bulwark which we settlers shall man, arm and defend with our bodies, so that a Yom Kippur invasion will not happen again on any day of the year. Let us farmer-plate the Golan so that Galilee and the Upper Jordan valley will be safe for us and our children after us. And make haste."

PROSPECTS FOR SADAT



Professor SHIMON SHAMIR, who heads Tel Aviv University's Shiloah Centre for Middle Eastern and African Studies, became a household figure in Israeli homes as a television commentator on Arab attitudes and positions during the recent war. Earlier this week he was interviewed by The Post's SRAJA SHAPIRO on the causes and consequences of Egypt's resort to war.

SADAT'S DECISION to launch a surprise attack against Israel was based on the assumption that, whether they want to or not, the Soviets would back to the hilt a renewed Arab military adventure. When he put them to the test, the Russians behaved exactly as he had anticipated, to the extent of master-minding the military operations and having troops ready to help the Egyptians out.

In expressing this view, Prof. Shamir makes it clear that he is to be counted among those who are sceptical about the theory of a Soviet "grand design." Rather, he believes, it was Sadat who forced the Soviets' hand by choosing to fight a war which he needed for Egypt as well as for himself. And when he ordered the Soviet troops and advisers out of Egypt in 1972, it was a genuine clash between the Egyptians' desire to have full political manoeuvrability and the Soviets' wish to have their fingers on the war buttons.

Sadat's strategy was completely different from the Nasserite conception, although Sadat likes to be regarded as Nasser's direct follower. Nasser, in his war of attrition, believed that he could wear Israel down by constant hammering in a limited area and impose a settlement which would not differ too much from that of 1967. In addition to military attrition by the regular armies and the fedayeen, he counted on four other factors.

He believed that he would be able to commit the Soviet Union to significant active support in the field; to force the United States into an "even-handed" policy; to activate the United Nations as an effective instrument of coercion; and to organize the whole Arab world into a formidable military force led, naturally, by Egypt.

NASSER LIVED LONG enough to

realize that he had failed in all his aims: Israel could live on in spite of the limited war on the frontiers; the Soviets were agreeable to increased involvement only on condition that they were given more control; America did not reduce its support of Israel; and the Arab united front failed to mobilize, a fact that was demonstrated by the collapse of the Eastern Command.

Sadat's concept was basically different. He calculated that the resumption of a total war would break the political deadlock into which he and his Egypt had manoeuvred themselves. He hoped that a partial success, such as crossing the Canal and pushing 30 km. into Sinai could be consolidated by big power intervention and from that position he would be able to launch a diplomatic offensive which would bring about, within a short time, an Israeli withdrawal to the pre-June 1967 lines. Hence his solemn commitment in his public speech in the second week of the war not to agree to any cease-fire lines other than those of June 4, 1967.

FOR THE FIRST TIME since 1948 the Egyptian soldier could be imbued with a real sense of purpose, too much from that of 1967. In addition to military attrition by the regular armies and the fedayeen, he counted on four other factors.

He believed that he would be able to commit the Soviet Union to significant active support in the field; to force the United States into an "even-handed" policy; to activate the United Nations as an effective instrument of coercion; and to organize the whole Arab world into a formidable military force led, naturally, by Egypt.

NASSER LIVED LONG enough to

war took place in the month of Ramadan and many historical and religious motives connected with that holy month were used to imbue the soldiers with a spirit of Jihad. Indeed, Israeli and other research has demonstrated that these two values, Egyptianism and Islam, are the closest to the Egyptian heart.

Thus, the Egyptians had stronger motivation than in the past. In addition, they had the weapons in quantities they had never dreamed of before; and the training the soldiers received was more thorough than they had ever had. There was also the desire to wipe out the humiliation of the 1967 defeat. The admission of the Israeli soldier that the Egyptian fights better than before is fully understandable.

Prof. Shamir says: a trauma generates energy just as euphoria dispels it. He has no illusions, however, about what an Egyptian success would have led to. He has the word of Mohammed Hassanin Heykal, Cairo's most eloquent spokesman, that once the Arabs manage to impose a solution to the 1967 problems by force, there will be nothing to prevent them from imposing their solution to the 1948 problem. It is obvious to the professor that had the Egyptian army managed to reach the international frontier with Israel, it would not have stopped there.

It is of only academic interest at present to speculate on what might have been done in the past to dissuade Sadat from trying the military option.

THERE WERE TWO SCHOOLS in Israeli thinking about the Arabs after 1967. The travelling school of thought had tended to view the problem mainly in psychological terms. Since Arab hatred was in-

radicable, it maintained, all that Israel could do was to create unilaterally new realities wherever possible, and mainly in the administered territories.

The other school attempted to see the Arab world as a complex of dynamic forces which gives some scope for Israeli political and diplomatic initiatives. However, the fact, which was always un-

animously recognized in Israel, that both the Nasser-Sadat and the Ba'ath leadership represented the intransigent hawkish attitude, made it impossible to establish that an Israeli peace initiative would have achieved any concrete results beyond improving the image of Israel. It is highly significant that the Arab governments refused to recognize that any attempt at settlement must come at the negotiating table. "On this Israel cannot budge," Prof. Shamir says.

For Sadat, the war is far from being over. The Israeli troops between Suez and Iramiya cannot be made to disappear simply by threats or propaganda. From his thin strip of sand on the east side of the Canal, he cannot hope to command enough pressure for the kind of political solution he wants. Arab honour, the spring which set off the October war, would not be avenged in this fashion. Moreover, Sadat is under mounting pressure from other partners whose help he sought precisely in the name of Arab honour.

Libya's Gaddafi is a particularly troublesome ally, for he puts Arab honour above all other considerations. Gaddafi never concealed his displeasure at Sadat's going to war without waiting for the total mobilization of all Arab resources, military as well as economic. But since the war has happened, Gaddafi would accept nothing less than a clear victory. It should, also, be remembered that Sadat is

obviously fighting for his life in Egypt, too. At present, the Egyptian people still have little idea of their army's position.

AS FOR THE FUTURE, Prof. Shamir, as a scholar, prefers to leave prophecy to others. However, he believes that studying trends of development, he takes pride in pointing out that as far back as the end of 1971, at a conference held in Tel Aviv University by the Shiloah Centre, one of the participants declared:

"It would be very difficult for the Soviet Union to stand by while the Arab states are defeated again. It is extremely unlikely that the Soviet Union is interested in the resumption of hostilities. But she is in this respect in the same position in which the U.S. has found herself time and again vis-a-vis dependent and weak clients: it is the client who can force the hand of the powerful protector. If an Arab leader gives the order to attack tomorrow, he may force the Soviet Union's hand regardless of what the Kremlin may think of this particular action."

The limits within which the Soviet Union is willing to operate in this complicated and dangerous context are determined by its counteraction she can expect. If the U.S.S.R. anticipates a weak or non-existent counteraction, she will go as far as she deems necessary to protect and promote her interests. On the other hand, if she foresees a counteraction which entails enormous risks for herself, she will do everything in her power to limit her involvement in a new military confrontation in the Middle East.

This analysis, says Prof. Shamir, not only illustrates the origins and course of the October war, but also points to the determinants of future developments.

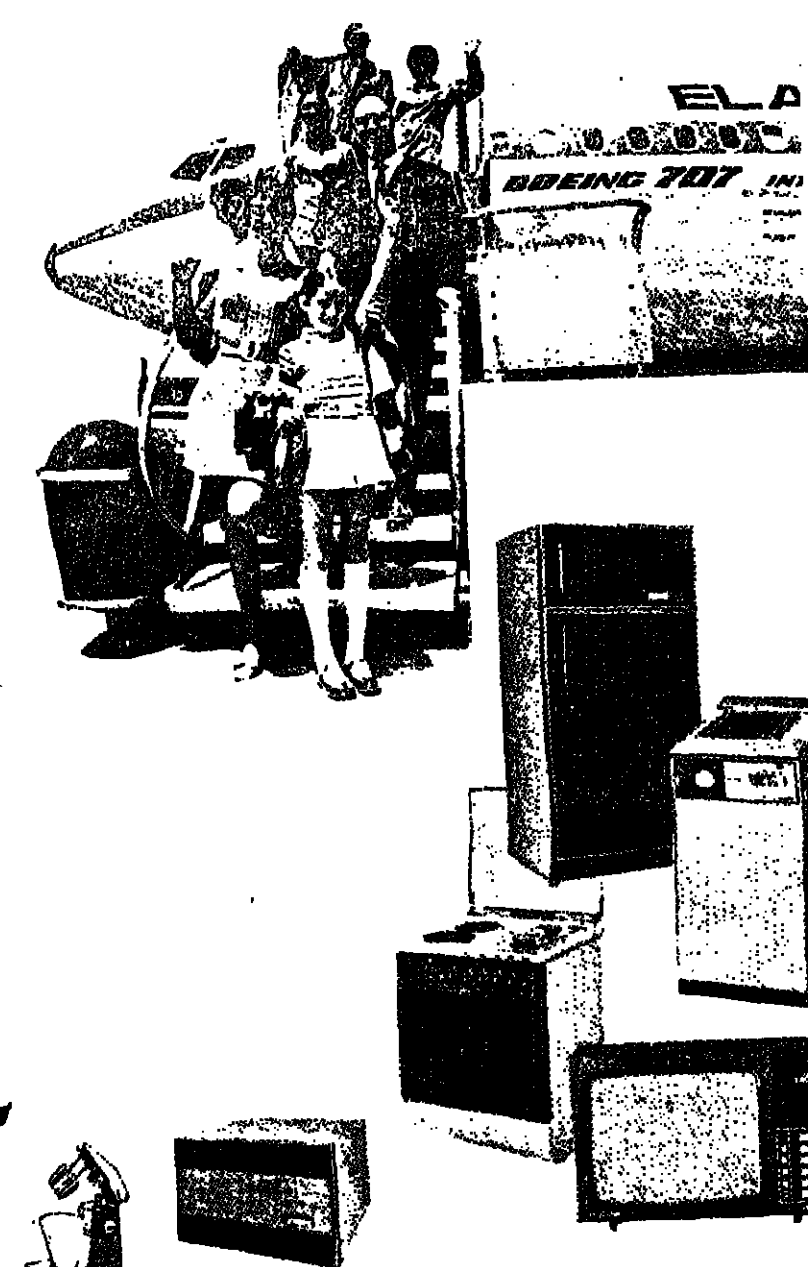
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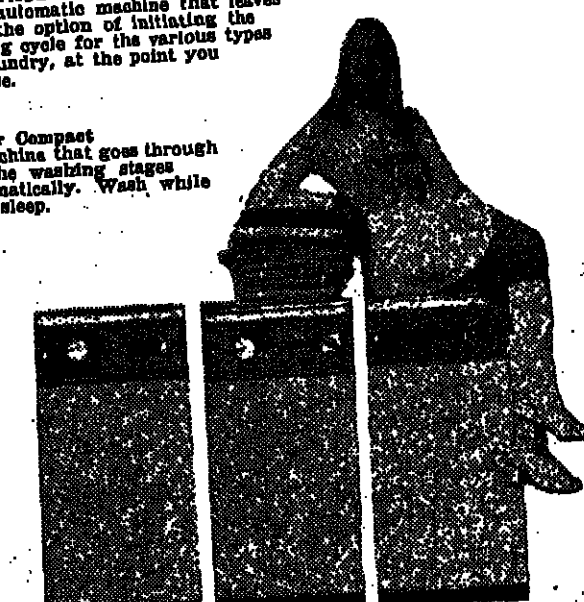
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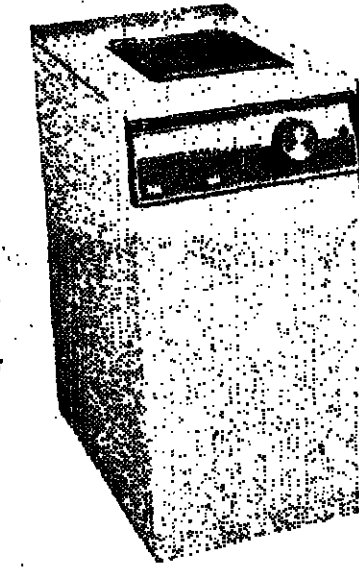
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FRIDAY, NOVEMBER 9, 1973

THE JERUSALEM POST MAGAZINE

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THE JERUSALEM POST MAGAZINE

FRIDAY, NOVEMBER 9, 1973

THE FIRST HEROES



Israel is now honouring the memory of the valiant men who have given their lives in the Yom Kippur War, 1973. Here are two stories of soldiers who lived to tell of peril and bravery during the worst stage of the war — the early battles to stem the enemy tide. Both first appeared in "Bamahana," the IDF weekly.

SEREN SHMULIK'S tank unit was actually the first to engage the Syrians at 1315 hours, Saturday, Yom Kippur. Shmulik's force had been alerted not long before and was on its way to reinforce a strongpoint facing the main axis on the northern front. The Syrians had already crossed the old cease-fire line.

"I ordered my men to let them come in close. Then, when they were within very short range, we opened up simultaneously. All our first shells found their mark. I fired a round and saw a turret ripped off an enemy tank." Within a short time, Shmulik's force had destroyed the leading 15 tanks of the Syrian armoured column. "They blocked the way for the remainder — close spaced and stretching out for perhaps four kilometres behind them."

"But then there were another six Syrian T-type tanks, only 200 metres away."

"They were the smart ones. Realizing that things weren't going their way, they ducked behind, almost grazed a U.N. observation post, and came at us from the other side. We touched them off, one after the other, and left them blazing. I thought we'd stopped them for good this time. But no, there was a third column heading towards us from the south, some 500 metres away."

"I can't remember how often I screamed 'bullseye,' but I do remember realizing that we were running out of ammunition. I had only two rounds left when I saw our reinforcements coming up. It was getting dark by then — around a quarter to six — and we had been in battle for almost four solid hours."

"I wanted to show our reinforcements where the enemy was. So I looked around, and found an armoured troop-carrier. We hit it with our last round but one."

"I got an immediate response from the commander of the advancing unit. 'Lovely,' he said, 'I can see them now. Everything will be fine. The reinforcements went into action and we could at long last afford to relax a bit.'"

Shmulik clambered down from his turret for a closer inspection of this "cemetery of Syrian armour," as he called it. A few seconds later, a shell whistled close by, and exploded on the cupola of my tank. A shower of fragments rained all around me. Eight shrapnel got me in the throat. Before I could gather my wits, one of our tanks opened fire, destroying the Syrian tank that had fired the shell."

Shmulik had a special word of praise for his gunner, Sergeant Yitzhak from Kiryat Shmona. "He's the best goddam gunner in the battalion. He emptied our ammunition store, but every shell found its mark. All told, I think my tank alone destroyed over 30 enemy targets."

Bunched together for the night, Shmulik's unit heard the ominous clank of the enemy's tanks all through the hours of darkness. They knew they were being surrounded and cut off from the rear and that they would have to fight their way out at daylight. They were refuelled, and took on new ammunition supplies.

"When dawn came, I was awestruck by the sight of so many enemy tanks — more than I had ever seen at one time before, dotting the plains all around us. We fired and hit and fired time and again. I remember beginning to experience real fear — hitting them, and the way they remained static, refusing to turn tail. It was then that I looked up and said: 'Where the hell is our damn Air Force?'"

As if in answer to Shmulik's impression, four Phantoms dived out of the skies, and added the finishing touch to what the tanks had begun.

EYAL'S STORY comes from the Canal. It also started on the first night of the war, while Egyptian fire was still concentrating on the Israeli outposts lining the east bank of the Canal. Eyal, a 20-year-old tank commander from Ramat Haneharon, was ordered forward with the force desperately trying to stem the Egyptian advance on the east side of the Canal in the Kantara area. His tank was hit, along with two others, and unable to move.

"It seemed that our tracks were gone. But the fire system functioned. So we continued fighting as we were, stationary."

"At daybreak, we realized that we were only 50 metres away from one of our strongpoints. One of the crew ran out to investigate and found the post still occupied. The commander of the outpost ordered us back to our tanks and told us to keep on shooting to help him defend the position. But when all three of our tanks were hit, we were forced to abandon them, and joined the garrison of the strongpoint."

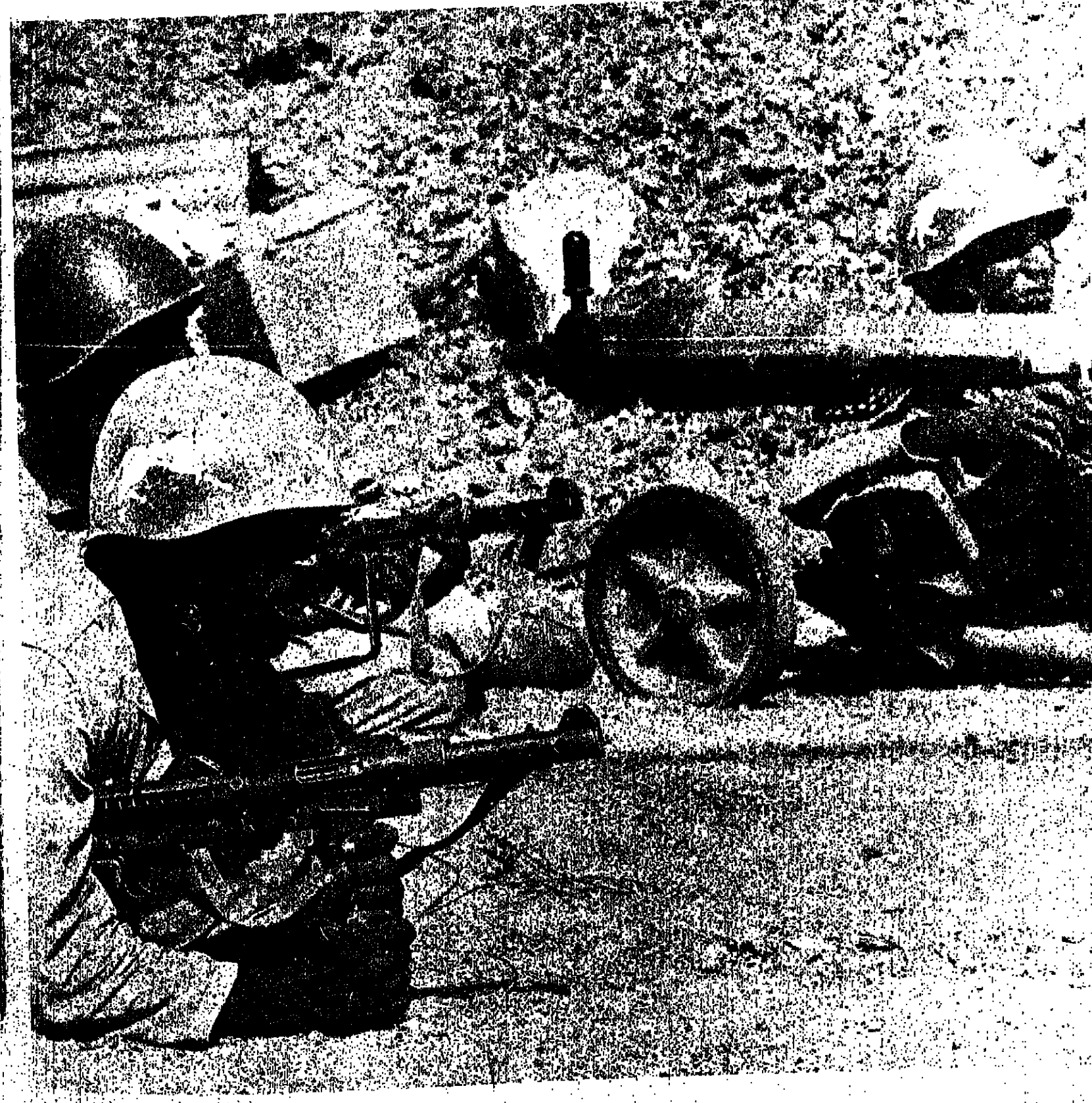
"They were real fighters, those boys. Some of them ran out to our abandoned tanks to retrieve all the ammunition still left there, since



(Above) "I fired a round and saw a turret ripped off an enemy tank." (Below) "The reinforcements went in." (IDF/Rubinger)



(Above) An observation plane cruises over an Israeli column on the Canal front. (Below) The enemy: Egyptian infantry in action against tanks.



we were running short. It was then that we saw a fourth tank of ours, standing some distance away. Even as we looked we could see two tracked troop-carriers approaching it. At first we thought they were ours, come to evacuate us. But the tank crew didn't make the same mistake and properly identified them for what they really were — Egyptian troop-carriers, each with about 20 soldiers aboard. They finished them off with two quick shots.

"At 11 o'clock on Sunday night, we were ordered to abandon the stronghold and to move out towards the marshes, where we would be picked up. The enemy evidently sensed that we were without cover and opened random fire, spraying the entire area. It soon became clear to us — we were 42 strong — that we had not received clear instructions on the direction we were supposed to take."

"The entire southern side of Kantara was surrounded by enemy artillery batteries. We were ambushed and fire was opened on us. We retreated to Kantara. We hid in one of the abandoned houses. After consulting among ourselves, we decided to strike out in a northerly direction. We moved out again — and again we were ambushed, and fire was opened at a distance of only 30-40 metres."

"We took cover, and I was certain that this was the end. A dog, which had befriended us and stayed with us in the stronghold, was close to my heels. He was hit and fell down across my legs and began writhing. We again retreated to Kantara. Suddenly, we heard a truck coming — it was full of Egyptian troops."

"Finally, we hid in the cemetery in Kantara and tried to think what to do. The commander of the stronghold, who was inhumanly calm and collected, found a path leading to the marshes. We followed the path, and despite the fact that we passed only a short distance from Egyptian tanks and artillery batteries, we remained undetected."

"By daybreak, we were in the middle of the marshes. We hid in the bushes during the day and as night fell, we heard tanks approaching. They were our tanks. But how could we identify ourselves before they opened fire on us? One of the boys, a *veshtus bocher*, had an idea — he took out his falut and ran towards the tanks, waving it. The tanks did not open fire. Our men recognized the falut: it saved us from certain death."

The American-Jewish dilemma

THE AMBIVALENT AMERICAN JEW by Charles S. Liebman. Philadelphia, Jewish Publication Society. 216 pp. \$5.95.

Geoffrey Wigoder

THE "AMBIVALENCE" of the title is the result of the choice of directions facing the American Jew — Jewish survival or integration into American society. Professor Charles Liebman of Bar-Ilan University regards these alternatives as incompatible (unlike many American Jews who see them as complementary) and interprets the directions of Jewish life in the U.S. in the light of the survival vs. integration tension. The nature of the content of Jewish life is basic to the future of the community. A large section already is Jewish by no more than ethnic identification — which should not be dismissed, but when seen in context it offers no long-term comfort. Efforts are made to discover or impart contemporary relevance to Jewish content (there is something sad in this being a deliberate exercise rather than emerging naturally) and Judaism is — or has been made — meaningful for many (although for some its attraction has been largely that it is "in" when it is less "in" these Jews will be out on a limb). To reinterpret its legitimacy: after all, the Judaism of today is not that of 2,000 years or even 100 years ago. Were it only a theology, it could seek to be immutable, but as a way of life it must develop or be left behind.

PROF. LIEBMAN'S THESIS is that the behaviour of the American Jew is best understood as "an unconscious effort to restructure his environment and reorient his own self-definition and perception of reality so as to reduce the tensions between the values of survival and integration." Jews have responded not only to the American environment but also to their own tradition and have reshaped both the tradition and the environment. He devotes much attention to the political and religious profile of American Jewry. Politically, he notes the Jews have sought to change the American political environment

so as to make it harmonise with their basic liberal values. He mentions several theories that have been propounded to account for the orientation of Jews to liberal ideology, including their religious values (about which he is wary, pointing out that Jewish conservatives also find support in religious tradition and that the Orthodox Jew has been shown to be less liberal than the non-Orthodox), an outcome of their inferior status, and a result of historical developments. He is critical of these theories and puts forward his own account of the development of Jewish liberalism, as follows:

THE JEW after Emancipation always sensed his estrangement from his environment, from his homeland, and, to a growing extent, from his God. Most Jews were not looking to escape from Judaism but they did seek a universalistic ethic which would enable them to retain at least a nominal identification as Jews. This led to contradictory demands on society. The Jew wanted — and wanted to be accepted into — the traditions of society but without adapting to the society's dominant tradition. In the U.S., the Jew's political quest was for an ethic which could be posed against society's traditions, and to this extent he sought to Judaize society. For this he selected that part of the Jewish tradition which was compatible with his own special interests. He raised these to the level of ideology and has pressed them on society in universalistic terms. However, Liebman feels that the future of Jewish liberalism in the U.S. is bleak and is no more assured than the continued state of Jewish estrangement.

He also provides an important analysis of the nature of American Jewish religious life. For most U.S. Jews, he writes, Jewish identity is not cultural or national but essentially familial and social, expressed as a religion. The Jewish identity of the East European Jew as a member of a communal rather than a religious group was formed before he went to the U.S. This became attenuated in the U.S., where tensions arose between the East European pattern and the newly emerged American pattern. Jews therefore

called Judaism a religion for external and formal purposes and filled its form with ethnic or communal content (its major symbolic content today being Israel). Prof. Liebman poses the question "Will Judaism survive in the United States?" Defining Judaism as "a set of practices, beliefs and attitudes," he addresses himself primarily to the survival of Judaism within religious frameworks (although less than half of U.S. Jewry is synagogue-affiliated). He deals briefly with the Reform position, which he characterises (perhaps not entirely fairly) as nominal survival, and the Conservative position, linking the latter to the concept of a Jewish People (which he feels is nonsense as a criterion for the survival of Judaism but fits the reality of Jewish self-perception).

HIS MAIN ATTENTION is turned to Orthodoxy, which he finds ill equipped for American Jewish life under present circumstances. Its interpretation of Jewish authenticity, he writes, makes irrelevant the most essential components of contemporary Jewish identity. Its basis of determination is legalistic and does not fit the demands of Jewish existence today. Rabbinical leaders can answer questions beginning "Am I allowed...?" but not "Should I...?" (In traditional society, the latter question never arose). Modern society with its stress on the individual as an autonomous person and the separation of religion and state poses questions which Orthodox leaders are not equipped to answer. Their position, according to Prof. Liebman, will remain difficult as long as American Judaism is defined in communal-ethnic and not religious terms. Jewish life is not compartmentalised whereas rabbinical authority is. If Judaism becomes an American religion, then the Orthodox problem will be resolved; in other words, if the exclusive mode of Jewish identity is confined to the religious realm, then rabbinical authorities will be able to assert totalistic claims in determining what is or is not authentically Jewish. But otherwise, the future of Orthodoxy looks increasingly problematic. Prof. Liebman reaches the conclusion that no readily identifiable



analytically satisfactory criteria exist within the community to judge Jewish survival. He adds that he himself would not call any community Jewish if it lacks the characteristics of a sense of peoplehood. Tora (a set of practices) and Jewish education. He finds all three threatened by contemporary currents in American life. The values of integration lead to Judaism surviving only in a nominal form. Most U.S. Jews refuse to choose between integration and survival and he feels that Jewish survival requires a turning-against the integrationist response.

Princes of the exile

A JEWISH PRINCEDOM 768-800 by Arthur J. Zuckerman. Foreword by Salo W. Baron. Columbia University Press. xvi + 490 pp.

I.M. Lask

HERE IS A very serious and scholarly historical study which may well prove to be epoch-making. As Professor Baron rightly says in his foreword, it is an act of daring. Yet it dovetails perfectly into what is gradually becoming clear about the position of the Jews in and amid the Muslim and Christian worlds between the middle of the eighth and end of the ninth centuries. As the late Cecil Roth wrote about a decade ago, when Prof. Zuckerman published his initial studies, his work, if confirmed, must lead to a complete reassessment of West European Jewish history 11-12 centuries ago; and certainly Prof. Zuckerman justifies this thesis.

Prof. Zuckerman has taken various disregarded Hebrew sources and other obscure and frequently obscured and falsified sources in Latin ecclesiastical literature and the early French *Chroniques de Geste*. He has studied, checked and analysed them in a manner that only scholars of his own calibre in the various disciplines concerned will fully appreciate. The conclusions he reaches are more or less as follows:

After the Moslem advance was stemmed in Southern France early in the eighth century, the rulers of that country invited a member of the family of the Jewish "Prince of the Exile" (Reah Galuta) in Baghdad to come and rule over the special privileges. There were also conversions to Judaism. The army of the Middle Ages, and there are repeated references, mocking the Pyrenees which provides another relatively easy passage between army remained from participating

Knights of the air

FIGHTER TACTICS AND AIR STRATEGY 1914-1970 by Edward H. Sims. London, Cassell. £3.40. 228 pp. Illustrated.

Meir Ronnen

AN AURA of romance surrounds the fighter-pilot. Ever since 1915 he remains, ostensibly at least, the last vestige of the knight in warfare, the individual fighting alone. This has never been quite true of course, even if the knight is alone in the cockpit. Today, though his training is more demanding than ever, he is part of a unit and the last link in a long chain of technological operations and achievements, from radar to automatic triggers. Nevertheless, he remains The Perfect Specimen without whose courage and skill all the technology is to no avail.

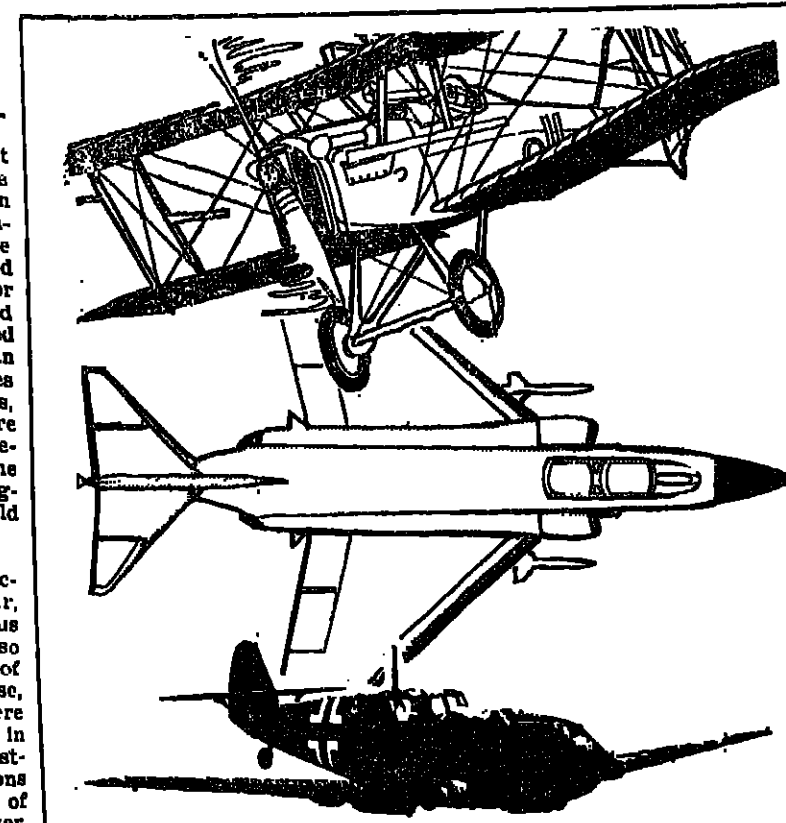
Writing about flying however, is not best done by pilots. St. X. notwithstanding, but by gifted writers. Edward H. Sims is not a gifted writer, though he is now the publisher of Editor's Copy Syndicate. A World War II fighter pilot, who flew combat missions over Europe, he became a U.S. Consul in post-war Germany and has interviewed many famous Luftwaffe fighter pilots, quoting them in this and a previous book ("The Fighter Pilot"). His Germans are all really remarkably fine chaps, evidently, who simply did their duty, and who all agree that war is futile. The top German ace, who each destroyed several hundred allied aircraft, would not normally hurt a fly. They were always "correct."

Why, by the way, did Hitler's fighter-bomber and its use in Viet-

Luftwaffe aces pile up scores that were double and triple those of the best Allied flyers? The reason seems to be that they flew continuously for five years on three different fronts, while their Allied counterparts flew far less and for shorter tours of duty. Matched month for month, some Allied pilots did as well. The top German ace, who all had numerous escapes from shooting down and crashes, were as cautious as they were brave, choosing their victims carefully, pouncing on them at the right moment and avoiding dog-fights in which anything could happen.

IN DISCUSSING FIGHTER tactics from 1914 to the Vietnam War, the author turns to many famous books and familiar accounts, but also interviews survivors of both sides of the First World War, and, of course, many pilots from the Second. There is nothing greatly illuminating in these interviews though the person accounts of many actions form the really exciting parts of this book. What emerges however, is that "hit-and-run" paid more dividends than inside turning and aerobatics. Superior radar information, height, speed and above all, close-range, accurate gunnery are what have always counted.

The Israeli reader will naturally find a book published in 1972 that makes almost no detailed reference to I.A.F. achievements very disappointing. The author, an Egyptian finds our 1967 blitz of Egyptian planes on the ground a classic German stroke. But a little light on current Israeli tactics is shed by his consideration of the rise of the



nam against both ground targets and Mig 21s. The remarkable success of the Phantom, in Israeli hands, against Arab and even Russian-down Mig 21s, was not exact, a parallel of what happened in Vietnam, where, according to Sims, the Mig often outflow and outfought American planes. Sims says the Mig was superior in dog-fights because it was designed as a fighter, while all the U.S. supersonic planes were dual-purpose fighter-bombers. These planes could, however, plug in their afterburners

bombs deep into enemy territory. But it was a plane beyond Sims' own experience and times; the bulk of his often pedestrian, but evidently very accurate, book is devoted to World War II.

THE FIGHTER PILOTS of the First World War are still the subject of new novels; one of the current best sellers in this genre in the U.S. is Derek Robinson's "Goshawk Squadron" (Pocket Books; \$1.60), a deliberately unromantic account of the training and bloodletting of an SE5 squadron in 1918, led by an evidently sadistic Royal Flying Corps major, who literally drives his men to drink, but who turns out to have a heart of gold and was after all only trying to prepare his boys realistically for war. The SE5 was one of the great British fighters of 1917, but by the following year it was outclassed by the new Fokker. It mounted only a single Lewis gun on the top wing, firing over the propeller. After 30 years, I can still remember my own miserable experience with the drummed Lewis as a cadet; it jammed every 10 rounds or so. The Fokker-villain, Major Woolley, trains his men, or rather boys, to rely on surprise, to close within 50 yards to hit the pilot and then to get out of the way in the hit-and-run, unromantic tradition of the really efficient killers.

There are plenty of cruel crack-ups and something of the unpleasant taste of real war. The most realistic scene is one of a glorious bling in a French restaurant. There is of course, a little obligatory sex. The language is sometimes curiously modern and un-English and, as a novel, the tale has no real form; Woolley's death is almost an anticlimax. Mr. Robinson seems to have put this one together from all the famous flying stories.

(This review was written before the Yom Kippur War)

Intellectual dishonesty

WHOSE JERUSALEM? The Conflicts of Israel by Ronald Segal. London, Jonathan Cape. 284 pp.

Alan Dowty

WE NEED CRITICAL books about Israel. We ask only that the criticism be based on standards that are openly stated and reasonably attainable, and on evidence that reflects fairly, if not totally. In a word, we demand of our critics basic intellectual honesty.

By these standards, Ronald Segal's "Whose Jerusalem?" is a dis-honest book about Israel. The assumptions behind his criticisms are partly hidden and totally unrealistic, positing a standard of behaviour that no nation in the world can satisfy. His cruel and pontifical judgements about Israel are often supported by single atypical illustrations or vignettes, and his use of Israeli sources in a pose of objectivity, disguises selective misuse of such sources.

Segal's world view, which must be put together from scattered comments, is that liberal capitalism will be replaced by socialism. One of his Chinese model. Nationalism, too, is

doomed, to be replaced by a common identity. Ethnicity is passé (though perhaps the Chinese are not a model in this case). Thus, Israel as a Jewish state is a vulgarism, a step backwards. Furthermore, the "nature" of its own society "explains" Israel's "reactionary role in the world." Israel is "itself a manifestation of advanced industrial capitalism."

THIS KIND OF paralyzed thinking, as always, produces ludicrous results when applied to cases. Within a space of 10 pages (260-268), we are accused of both social indolence and a drift to authoritarianism. Inequality in Israel is admitted. Inequality in almost any other country, but Segal is unusually excited by it (because it is "capitalist inequality"). We are advised to "transcend" our narrow nationalism. — In a world of rampant ethnicity, Segal's ideological blindness is overshadowed by his simple sloppiness — to judge from his sources. Segal clipped *The Jerusalem Post* for the months of April-June 1971 and March-April, 1972; by my count, these sources account for 24 of his 38 Israeli newspaper citations, and the others are all from the Hebrew press of about the same period. In general, Segal has used one or two types of sources, for

one period of time, and on this basis presumed to speak of long-range trends.

The gap between argument and evidence is often ludicrous. How does Segal prove the alleged suppression of dissent in Israel? By citing Israeli laws on homosexuality. (He did not take the trouble to check that there have been no prosecutions under the law unless minors were involved.) How does he show the government's repression of the public from "real" issues? By recounting the brouhaha over the drilling of holes in the Western Wall (Remember? It happened during one of Segal's months of Post reading.) Even the argument that inequality is increasing, for which evidence does exist, is not borne out by the evidence that Segal himself offers to prove the point.

It is true that we have serious problems: poverty, inequality, tax loopholes, ecological disaster, urban decay, arrogant leaders, self-serving bureaucrats, crime, corruption, and slogan-painting on walls. And Tel Aviv is an ugly city. But one wonders about a supposedly serious outside critic who picks out only the wars, and even offers a petty crime (pp. 248-250) as meaningful social analysis. It is a pity that all the dirt in the day's issue of *The Jerusalem Post*, and I can't help wondering.

Dr. Dowty is Senior Lecturer in International Relations at the Hebrew University.

Something for everyone

SCRIPTA HIEROSOLYMITANA — Vol. XXV. Further Studies in English Language and Literature. Edited by A. A. Mandilow. Jerusalem, Magnes Press, IL22.

K. Apt

AS PROFESSOR Mandilow states in his brief preface, this compendium of scholarship by members of the Hebrew University's English Department offers something to nearly everyone. The articles treat subjects in literature and linguistics ranging from Shakespeare to George and T.S. Eliot, from mining a tiny passage in "Paradise Lost" to speculating on a large problem in literary criticism, from relative pronouns to Chomskian theory. Clearly, no one reviewer is equipped to write a detailed evaluation of every item in the collection. On the other hand, much value here for teachers of young students as well as graduate professors.

A reviewer can quibble, of course. He can question the absence of Chaucer or Hardy, if they happen to be favourites of his. Or he can show off, asking Zephrya Forsyth how his article on Boyle's influence on Mayville ("Mayville's Fraise of Folly") goes beyond the earlier work

of Millicent Bell and Lawrence Thompson. Or he can react violently to the stodgy prose of much of the writing here, glorified by the F.M.L.A. of the era prior to the recent rebellion of the Young Professors. But then he would be touched by the delicious personal touches of Shalom Y. Kahn in an article on the domesticity of Adam and Eve; or of Dorothy Krook who, in a piece on T.S. Eliot's notion of the creative process, tells how she came to write an article on "Anthony and Cleopatra." And both offer firm scholarship and valuable illumination.

BUT THERE IS ONE CRITICISM that is not a quibble, I think. One finds here no long, somewhat confusing, but still useful essay on Eliot's "Invisible Man," a novel about the Black experience in America. It is lamentable that no one in the English Department of the Hebrew University in Jerusalem was inspired to write an essay about a book reflecting the Jewish experience in America. Is there no one there who sees Henry Roth's "Call It Sleep" or Ludwig Lewisohn's "Island Within" or Saul Bellow's "Herzog" or par with Eliot's fine novel? Or are they afraid of what their universalist friends at Harvard or Oxford would say?

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WRITINGS AND DRAWINGS by Bob Dylan. London, Jonathan Cape. 316 pp. £2.50.

Matthew Nesvicky

Bob Dylan has done hit print/prolly some make a mint/mighty hand-some book this/every single lyric plus/album notes he wrote/for Baz Minn/with most folks dimmer than/done in their variants/and some given just for fun/for which no it/h/tuna laid sterling/set your head to go and ruin with a tune/lot's pictures to boot/decorations kinda why, Dylan's more than willing/



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IT OCCURS TO ME

Hadassah Bat Haim

War drive



WAR OR NO WAR the country's transport is insufficient for the number of people who want to get from one place to another, and that seems to be practically everybody. The office for volunteers snatches at every offer of rides for soldiers. Our small car is a poor replacement for a bus, so we have no fear of arousing the opposition of Egged, but we are assured that even three soldiers relieved from their precious homes leave or risk a late arrival at their units, are worth making an effort for and this will be a contribution much appreciated.

Grateful for any means of quietening our conscience, we shuttle backwards and forwards between here and the north of the country, pausing only to note with amazement the large number of empty cars roaring past and ignoring the outstretched hands of their defenders.

If I had any illusions about getting first-hand impressions of any engagements from the actual combatants, they are soon shattered. Most of the soldiers settle back in their seats and drop off to sleep immediately. To some of those who stay awake I venture an occasional inquiry about how things are going. Naturally, I do not expect explicit details about

positions or negotiations. The boys are very security-minded and hesitate to mention even facts that have been broadcast in the news, though a little logical thought and a good look at me should reassure the most cautious of commentators.

The longest analysis I get of the situation is that the food is abundant but rendered inedible by army cooking. This complaint echoes familiarly through my memory, with sharp recollections of watery boiled potatoes, stewed tea and cold, greasy, fried eggs. I can readily believe that the catering has not improved in these last 30 years.

QUITE A NUMBER of the lads give me respectful advice about how to get the biggest mileage from the car, what to do if the engine overheats and why it is essential to carry a spare fan-belt. Clearly, they would very much rather take over the wheel themselves. Politely, they refrain from remarking that other cars speed past, leaving us chuffing patiently in the rear. It is the fortune of war that they were picked up by a grandma with conservative driving habits.

Looked at formally there is a lot lacking in their appearance. Very few conform to the splat and span image of more conventional armies. If their uniforms are complete, their feet may be shod in slippers or sandals. If they are wearing their boots their shirts are hanging loose, and the trousers of all of them seem to have been designed for someone else. Caps are apparently not issued any more; and though they have all been provided with regulation socks, these are rarely seen. They carry suitcases, airline bags, plastic carriers, shopping baskets and briefcases, bulging with batteries, home-made cakes, exam papers and clean socks. It is comforting to know, contrary to what my sergeant used to tell us, that a sloppy soldier can be a very efficient one indeed.

Hopefully, traffic will become normal soon. Extra vehicles to battle areas will no longer be needed and I can return to my regular route, to the supermarket and back home.

TORA AND FLORA/L. I. Rabinowitz

The tamarisk tree

Portion of the Week, Gen. 18, 1-22, 24

FEW OF THESE articles have produced a more extensive correspondence than that on the *eshef* which Abraham planted in Beersheba (21,33). The three best known interpretations are that which renders the word "a grove," that which homiletically sees in it the initials of the Hebrew words for "food, drink and escort," in reference to Abraham's superb hospitality, and that which sees in it the name of a tree, the tamarisk.

Mr. Ephraim Litwinsky, retired gardener and botanist who lives in Beersheba, produced cogent evidence, on purely botanical grounds, to support this last view, and it received striking support from a most unexpected source, Dr. Ernest Markowitz of Ramat Chai. I quote his letter in *eshef*.

"As a chemical engineer, with special interest in mining activities, I have been wondering how it was possible for the Jews of the time of King Solomon to manufacture metallic copper from the copper ore in Timna.

"Now, your column has brought to my memory some interesting details which tend to fortify the opinion of your other reader, Mr. E. Litwinsky, who so strongly maintains that the *eshef* is the tamarisk.

I visit Timna from time to time as a consulting engineer for their copper extraction, which work was based mainly on the findings of Dr. Nelson Gluski, who was the first to investigate the engineering activities of the Jewish kings, starting from Solomon.

"I saw the remainders of old furnaces, arranged with the utmost skill, so that the draught would be as strong as possible, and give the maximum heat for smelting the ores.

"When I asked whence they took the necessary carbon, or wood to make the carbon, I was told that many remains of very old tamarisks (which they call *eshef*) were found in the vicinity, and it is obvious that they were used as carboniferous material. The tamarisk, as you certainly know, is one of the few trees which are relatively insectivore in its nature and for this reason they have well in this semi-desert area."

DOLLS, DOLLS, DOLLS

Meir Ronnen

THIS WEEK'S suggestion for young mothers whose husbands are in the army (or on leave): take the children to the Israel Museum and let them loose in the new Youth Wing show "Land of Dolls."

What was formerly the street of Jewish craft shops in the "Mellah" of the exhibition of Jewish life in Morocco has now cleverly been turned into a wonderland of doll houses, populated by delightful dolls from Europe, England and America, as well as some from the Far East.

Some of the "mamma" dolls on show are superb, a sudden reminder of the lack of craftsmanship and character in most of today's dolls. Some of them, covered with paste or wax, are the like of which I have not seen since the distant days of my childhood. The French and German dolls are particularly well dressed, the former often displaying magnificent underwear.

Most of the dolls, a few of which are nearly 100 years old, are seen against backgrounds of fully furnished doll bedrooms, living rooms and kitchens. Others, notably the Japanese and Hopi Indian dolls, peer out of windows that can be opened by young passers by. For this is a participation show too. There are several little rooms where visitors can enter and play with rag dolls, doll furniture and tea sets, or furnish a tall "apartment block" with building blocks. Then there are doll swings and roundabouts, and, outside in the courtyard, painted packing-case houses that can be climbed on and where one can operate a toy windmill.

The show is such a great success with the tots that I venture to suggest that the Museum should engage a kindergarten teacher to keep an eye on the kids while their parents enjoy the other exhibitions as well. On show at the museum, until the end of the year at least, is the fine International Triennale of Photography and Henry Moore's superb "Elephant Skull" etchings, as well as part of the permanent collection. The doll show will also be retained for several months.

GALLERY GUIDE

JERUSALEM

By Meir Ronnen

HENRY MOORE — 35 fine etchings of the "Elephant Skull" series. Not to be missed. (Cohen Hall, Israel Museum).

LAND OF DOLLS — Dolls of the last 100 years from Europe, America and Japan in delightful settings — and dolls for young visitors to play with. (Weinstein Gallery, Israel Museum).

IONIAN — A mixed bag of paintings & drawings each dedicated to someone or something. The best are several witty works by Yehoshua Weinfeld. Also on show are some miniatures by Jerusalem artists. But few of them really qualify for this category. (Jerusalem Artists' House). Extended.

FIRST INTERNATIONAL TRIENNALE — of "Concerned" and historical photography and how visiting and local photographers see Jerusalem. The war journalism is superb, moving, poignant. (Israel Museum).

STELLA SAPER — Hand spinning and weaving and wall hangings, paintings and prints by recent immigrant from Australia. (6 Bar Kochba, French Hill) 10 a.m.-5 p.m. Till Nov. 18.

DEBEL INTERIM SHOW — Prints and Paintings: Alechinsky, Agam, Altman, Askenazi, Cornille, Eshel, Hoffmann, Kishka, Noulton, Sultant, Sultant, Korman, Kullik, Gornam, Tzira, Paltal, Nina Zanger, Eliahu, Isidore, Eliahu, Korman, Sat-Thur, 10-11 5-7 p.m. Tel. 87785.

SUMMER SHOW — Mostly highly skilled graphics from all the best exhibitions this gallery has mounted. Trio of Eliahu goes to recent exhibition of Eliahu, today still working in Paris. (Korn Gallery, 8 Ben Maimon).

CHILDREN'S PAINTING — by 500 young New Yorkers (100Y, 12A Ben Maimon).

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By Gil Goldfine

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Dolls from Germany and France made between the turn of the century and the early 'twenties, now on show in doll house settings at the Israel Museum's "Land of Dolls" exhibition, in which young visitors can participate as well as look.

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THE TEL AVIV MUSEUM — NEW BUILDING (27 King Saul Blvd.)

Permanent exhibition of Impressionist, Post Impressionist and Israeli painting and sculpture, the largest and most comprehensive collection of the century. **YAAQOV AGAM** — Kinetic art of the highest order by world famous Israeli (extended). **W. ROYER** — from the U.S. Cultural Centre, chronicle movements and styles from the late 50s to the present. Regarded are works by Rauschenberg, Rosenquist, Johns, Pollock, Stella, Warhol, Motherwell, Thaler, and others. Quite a lineup. Tel. 267761. Daily 10 p.m. — 4 p.m.

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RUSSIAN IMMIGRANTS — together with some local Surrealists form the bulk of the showing. (Bergman Gallery, 97 Ben Yehuda St.). Tel. 238697.

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THE TEL AVIV MUSEUM

Difficult days diet



NATURALLY COOKING has become more difficult these days, with some items scarce or expensive, or both. None the less really good cooking should be a combination of skills, intuition and inventiveness, overcoming such obstacles.

The above could be a definition of the classic Chinese cuisine which, despite its greatness, is based on a series of techniques rather than specific ingredients. Even the present scarcity of rice would not have mattered in those parts of China where the noodle has always been supreme. One can even find a link between Eastern European and Chinese cuisine insofar as these seem to have been the two cultures that raised the art of making chicken soup to its pinnacle. In the Chinese quarters of the Western world, it is not uncommon to see a restaurant with a Chinese family seated around a large tureen of soup which constitutes their entire meal.

ONE SUCH SOUP is sour cabbage soup, an offering of Szechwan regional cooking, now in vogue in the United States. It is typical of this cooking, with its sharp spicy flavours. While there is a special Chinese pickled cabbage, we will have to be content with sauerkraut and other substitute ingredients.

Put a chicken in a pot of boiling water. Add the gizzard, neck and feet (after they have been cleaned by immersing for about a minute in boiling water, rinsing with cold water and scraping off the yellow outer skin). Omitting salt, add the usual condiments for chicken soup; a carrot, celery, parsley, an onion with a clove stuck into it and a bay leaf. Cook over a low flame for at least 40 minutes.

When the chicken is done but not overdone (when a drumstick moves with ease in its joint or when the breast, pierced with a fork, runs with clear, not pink, juice) remove it — but not the giblets — and let it cool enough to handle. Skim and bone it, setting aside the meat and return the skin and bones to the soup, together with one or more red peppers. Cook over a low flame for about an hour.

Strain the soup. At this point it can be cooled and kept in the refrigerator or freezer until you wish to use it. Then, skim off the fat if you wish, cut the meat into bite-size pieces and return to the soup. Add about 200 grams, or half a lb., of drained, chopped sauerkraut.

Virtually any vegetable may be added to the soup. Especially recommended are those whose crispness is typical of Chinese cooking, such as Chinese cabbage, kohlrabi and Swiss chard. When the vegetables are cooked, but still crisp, mix a heaped tablespoon of cornflour with a little cold water and pour it in. Season the soup with soy sauce instead of salt to taste. If it is too sour, add a dollop of sherry or other sweet wine, and cook for another minute.

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An intensive TWO WEEKS SPOKEN HEBREW COURSE for TOURISTS, VISITORS AND VOLUNTEERS will be given at the Jerusalem Language Centre, 6 Rehov Hazanovich (near Kupat Holim Strauss) Tel. 284131-2-3

Language laboratory, morning or afternoon classes, all levels.

WHAT'S ON

Plant a Tree in Israel
With your Own Hands!
Free tours for planters to the hills of Judea leave every Monday and Wednesday from Jerusalem and every Tuesday from Tel Aviv. For details and registration please call Visitors Department, Keren Kayemet Le-Israel (Jewish National Fund): in Jerusalem — Rehov King George, corner Rehov Zoran Kayemet, Tel. 15551; in Tel Aviv — 88 Rehov Harkov, opp. Don Hotel, Tel. 23448.

Motorists! Get the best! Car's Israel Road Guide — at your hotel or bookstore.

ALL WEEK IN JERUSALEM
Israel Museum: Sun., Mon., Wed., Thurs. 10 a.m.-4 p.m.; Tuesday 10 a.m.-5 p.m.; Fri., Sat. 10 a.m.-2 p.m. Entry free for soldiers in uniform.
Henry Moore — Elephant Skull.
Land of Dole.
The 1st International Triennale of Photography (Sperius, Goldmann-Schwartz and Library Galleries) — special exhibit at Rockefeller.

Hadassah Tours
1. Morning tour, Hadassah projects in Jerusalem. 8.30 a.m. — Strauss Health Centre, 21 Rehov Strauss, IL8.40 or \$2 towards transportation and refreshments.
2. Medical Centre only. 8.30 a.m.-11.00 a.m., 12.15 p.m.-2.00 p.m. (not Fridays or holidays). Kennedy Building. No charge. Buses 19 or 27.

For further information regarding the above tours, contact Tel. 38338.
Hebrew University, conducted tours in English, weekdays, at 9 and 11 a.m. starting from the lobby of the Administration Building at the Givat Ram Campus and at 2.00 p.m. at the Mount Scopus Campus.

Tourists and visitors come and see the General Israel Orphanage, Jerusalem, and its manifold activities and impressive modern building. Free guided tours weekdays between 10-4. Bus No. 8, Kiryat Moshe, Tel. 65391.
New Israeli Films: — Latest Israeli films screened weekdays at 8.30 p.m. at Keren Hayesod Hall, Jewish Agency Building, Jerusalem. Admission free.
Jerusalem Biblical Zoo, Schneller Wood. Roma. Tel. 33832, 7.30 a.m.-dusk.

TEL AVIV
Tel Aviv Museum, Adorot Shaul Hamelech. Exhibitions: Ya'akov Agam paintings, sculptures Zeck's Hall, Haft Hall. Collections (Meyerhoff Hall, Jaglom Hall, Haft Hall No. 3). Posters by well known contemporary American artists. Hours: Sun.-Thurs. 10 a.m.-5 p.m.; Fri. 10 a.m.-2 p.m.; Sat. 10 a.m.-2 p.m.
Helena Rubinstein Pavilion, 6 Rehov Tarsat. Graphic Art in Israel Today.
Museum Ha'aretz: Ramat Aviv. (1) Glass Museum; (2) Kadman Museum; (3) Ceramics Museum; (4) Museum of Science and Technology; (5) Museum of Ethnography and Folklore; (6) Alpiat Museum; (7) Yechudim Pavilion; (8) Tel-Qaleh Excavations; Open: Sun., Mon., Tues., Thurs. 10 a.m.-5.00 p.m.; Wed. 10.00 a.m.-5.00 p.m.; Fri. 10.00 a.m.-1.00 p.m.; Sat. 10.00 a.m.-2.00 p.m.; (9) Museum of Antiquities of Tel Aviv-Yafo, 10 Rehov Miralim Shikmo Open: as above; (10) Museum of the History of Tel Aviv-Yafo, 37 Rehov Binlik. Open: Sun., Mon., Tues., Thurs. 9.00 a.m.-5.00 p.m.; Wed. 9.00 a.m.-1.00 p.m.; 4.00 p.m.-7.00 p.m.; Fri. 9.00 a.m.-1 p.m.

Conducted Tours: — Tel Aviv University Free conducted tours in English, of RAMAT AVIV CAMPUS daily except Sat.

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CINEMA 1
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Tel. 57852
Tonight at 10 p.m.
MAD DOGS AND ENGLISHMEN
with Joe Cocker
November 8, midnight
HELP
The Beatles
November 10, midnight
A SPACE ODYSSEY 2001
Directed by Stanley Kubrick

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HAIFA
Hadassah Club, Youth Aliya office, 209 Rehov Hamechinim, Tel. 64241, 64476.
RPHOVOT
Tourists interested in visiting the Weizmann Institute of Science should phone the Visitors' Section, Tel. 03-951721, ext. 597, between 8.30 a.m. and 1 p.m.
SATURDAY
Organ Music by Philip Regier every Saturday at 11.30 a.m. Y.M.C.A. Auditorium. Public welcome.

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30 Rehov Ibn Gvirol, Tel Aviv
Saturday, November 10 at 11.11 a.m.
11.11 Series

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This week at the Tel Aviv Museum

27-29 Adorot Shaul Hamelech

EXHIBITIONS

- THE NEW BUILDING (27 Adorot Shaul Hamelech)**
- ★ **YAACOV AGAM** — Sculptures, Paintings (Zack's Hall, Haft Hall).
 - ★ **POSTERS FROM THE U.S.A.** Posters by the most well known contemporary American artists, loaned to the Tel Aviv Museum by the U.S. Cultural Center (Graphic Hall).
 - ★ **THE MUSEUM COLLECTIONS** (Meyerhoff Hall, Jaglom Hall, Haft No. 3)
 - ★ **THE HELENA RUBINSTEIN PAVILION** (6 Tarsat St.)
 - ★ **GRAPHIC ART IN ISRAEL TODAY** The exhibition is part of the celebrations for Israel's 25th anniversary in cooperation with the Ministry of Education and Culture.
 - ★ **THE HELENA RUBINSTEIN ART LIBRARY** (New Building) Open: Sunday-Thursday: 10 a.m.-1 p.m.; Friday: 10 a.m.-1 p.m.

CONCERT

(Leon and Mathilde Recanat Auditorium)

Saturday, Nov. 10, 7 p.m. Hacha Eden — Alexander Tamir (Duo Pianists) and The Jerusalem Soloists
BAULI 2 Concert for 2 Pianos and Strings (C and C) MENDELSSOHN: Delet

FILM

Nov. 13, Tuesday, 7 p.m. **A COUNTESS FROM HONG KONG (1967)**
Director: Charlie Chaplin
With: Marlon Brando, Sophia Loren

VISITING HOURS (both buildings)
Sunday, Monday, Tuesday, Wednesday, Thursday: 10 a.m.-5 p.m.
Friday: 10 a.m.-4 p.m. Saturday: 6 p.m.-10 p.m.
Subscription Tickets for the Series of Lectures on Contemporary Art available at the office of the Friends of the Tel Aviv Museum
SOLDIERS IN UNIFORM ADMITTED TO THE MUSEUM FREE
Tickets for Events and Concerts available at the Museum ticket office; for concerts, also at Union, 118 Rehov Harkov.

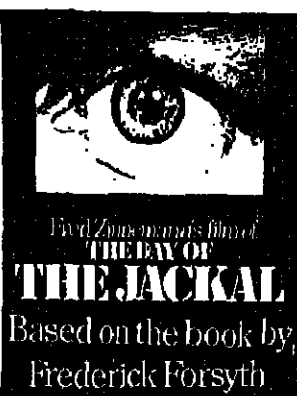
Israel Theatres

Haifa Municipal Theatre	The Cameri Theatre	Habimah
DIFFICULT F.P.M.B. A kind of comedy "I enjoyed this play!" Dr. H. Gurno, "Ha'aretz" Tomorrow, Nov. 10, Haifa Mifal Olanot L'Am Sun., Nov. 18, Zahad	AS YOU LIKE IT Shakespearean comedy Tomorrow, Tel Aviv Sat., Nov. 10, 8.30 Sun., Nov. 11, 8.30 Mon., Nov. 12, 8.30	SHALOM SHALOM BUT NO PEACE A musical, after Yehoshua Bar-Yosef Adaption: Dan Almagor and Daniel Gaden Music: Pauli Schatzmann Tel Aviv, Large Hall Sat., Nov. 10, 7.00 Sun., Nov. 11, Zahal Tel Aviv, Large Hall Mon., Nov. 12, 5.00 Tues., Nov. 13, 5.00
Mon., Nov. 19, Haifa Tues., Nov. 20, Haifa LAST TREATMENTS Director: Oded Kotler "Aptly directed" Dr. A. Frenkelin, "Ha'aretz" Haifa Sun., Nov. 11, Mon., Nov. 12, Tues., Nov. 13, Wed., Nov. 14, Thurs., Nov. 15, Fri., Nov. 16, Sat., Nov. 17, Sun., Nov. 18, Mon., Nov. 19, Tues., Nov. 20, Wed., Nov. 21, Thurs., Nov. 22, Fri., Nov. 23, Sat., Nov. 24, Sun., Nov. 25, Mon., Nov. 26, Tues., Nov. 27, Wed., Nov. 28, Thurs., Nov. 29, Fri., Nov. 30, Sat., Nov. 1, 8.30 Sun., Nov. 2, 8.30 Mon., Nov. 3, 8.30 Tues., Nov. 4, 8.30 Wed., Nov. 5, 8.30 Thurs., Nov. 6, 8.30 Fri., Nov. 7, 8.30 Sat., Nov. 8, 8.30 Sun., Nov. 9, 8.30 Mon., Nov. 10, 8.30 Tues., Nov. 11, 8.30 Wed., Nov. 12, 8.30 Thurs., Nov. 13, 8.30 Fri., Nov. 14, 8.30 Sat., Nov. 15, 8.30 Sun., Nov. 16, 8.30 Mon., Nov. 17, 8.30 Tues., Nov. 18, 8.30 Wed., Nov. 19, 8.30 Thurs., Nov. 20, 8.30 Fri., Nov. 21, 8.30 Sat., Nov. 22, 8.30 Sun., Nov. 23, 8.30 Mon., Nov. 24, 8.30 Tues., Nov. 25, 8.30 Wed., Nov. 26, 8.30 Thurs., Nov. 27, 8.30 Fri., Nov. 28, 8.30 Sat., Nov. 29, 8.30 Sun., Nov. 30, 8.30 Mon., Nov. 1, 8.30 Tues., Nov. 2, 8.30 Wed., Nov. 3, 8.30 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Tel Aviv Cinemas

Commencing Saturday, Nov. 10, at 7.15 p.m. and 9.30 p.m.
Weekdays at 4.30, 7.15, 9.30 p.m.
See times of performance of individual cinemas

ALLENBY Tel. 67820
Sat. 7, 9.30
4.30, 7.10, 9.30
Please be on time
11th week



Based on the book by Frederick Forsyth

BEN YERUDA Tel. 228400
Second week
LANDO BOZANKA
In his latest film

THE SENATOR
LIKES WOMEN

Adults Only
A Forum Film
4.30, 7.15, 9.30

CINEMA ONE Tel. 57952
PREMIERE
LE MATAF
MICHEL CONSTANTINE
4.30, 7.15, 9.30

CINERAMA
7th week
7.15, 9.30

SHAFT
in Africa
starring
RICHARD ROUNDTREE
as JOHN SHAFT

ORSON Tel. 282288
HELMUT BERGER
THE WOUNDED
BUTTERFLY
4.30, 7.10, 9.30

DEKEL Tel. 41414/5
8th week
FRIGHT
SUSAN GEORGE
7.15 - 9.30

EDEN Tel. 57450
4.45, 9
SAT. SUN. MON.
NANOS KOSMIAN
SHOR
Tues. Wed. Thurs.
MY GIRL FRIEND

ESTHER Tel. 225010
8th week
BRUCE LEE
JOHN SAXON
in an extraordinary film
Enter the Dragon
Cinemascope - Colour
4.30, 7.15, 9.30

Jerusalem Cinemas

Commencing Saturday, Nov. 10, at 7.00 p.m. and 9.00 p.m.
Weekdays: 4.00

ARNON Tel. 224820
Israel Premiere
CARRY ON
ABROAD
with
SYDNEY JAMES -
KENNETH WILLIAMS
A British Comedy

CHEN Tel. 222055
SEVEN
KARATE
CHAMPIONS

EDEN Tel. 223829
Starting 3 p.m. Friday
8th week
JAMES BOND
FESTIVAL

EDISON Tel. 224056
A Great Turkish Film
MELEKLERIN
INTIKAMI
with
TURKAN SOBAY

ORNA Tel. 224738
LEE MARVIN
BURT LANCASTER
in
THE PROFESSIONALS
4 - 6.45 - 9 p.m.

ORHIL
DECAMERON '69

MAGRABI Tel. 58851
10th week
What Do You Say
To A
Naked Lady?
Adults only
Sat. 7.45, 9.45
4.30, 7.15, 9.30

ORDAN
61 Rehov Hayarkon
4.30, 7.15, 9.30
LOOT
RICHARD
ATTENBOROUGH

ORLY Tel. 224025
Second week
LYNN BRIDGEMAN
VICTOR MATTHEW
in the comedy
EVERY LITTLE
CROOK
& NANNY
4.30 - 7.15 - 9.30

LIBOR Tel. 280775
8th week
80 Rehov Ibn Gvirol
DUSTIN HOFFMAN
Alfredo Alfredo
Till Divorce
Do Us Part
Directed by: Pietro Garai
Starring:
STEFANIA SANDRELLI
in English
in colour

MAXIM Tel. 287457
8th week
A Israeli Film
DEVIL AND
ANGEL
4.30, 7.15, 9.30

OPHIR Tel. 618821
Second week
JIM BROWN
MARTIN LANDAU
"BLACK GUNN"
4.30, 7.15, 9.30
For adults only

GAT Tel. 287898
8th week
PETE 'N' TILLIE
WALTER MATTHEW
CAROL BRIDGEMAN
4.30, 7.15, 9.30

ONNA MACKINAN
SCARECROW
A Warner Communications Company

TOHELET Tel. 448050
10th week
4.30, 7.15, 9.30
Play It Again,
Sam
WOODY ALLEN

TEL AVIV Tel. 281181
4.30, 7.15, 9.30
THE BATTLE
FOR THE
PLANET OF
THE APES
RODY MACDOUGALL
OLIVIER ATTENBOROUGH
NATALIE TRANDY

ZAFON Tel. 445085
CHARLES BRONSON
ELLEN DYON
ADIEU, AMI
4.30, 7.15, 9.30

Haifa Cinemas

Commencing Saturday, Nov. 10 at 7.00 p.m. and 9.00 p.m.
Daily at 7.00 and 9.00 p.m. - Matinee at 4.00 p.m.

AMPHITHEATRE Tel. 664018
2nd week
BRUCE LEE
JOHN SAXON
in an extraordinary
Karate film
ENTER THE
DRAGON
in Cinemascope and Colour
Daily at 1.15, 7.00, 9.00
For adults only

ARON Tel. 004848
Israel Premiere
simultaneously with
Tel Aviv
HELMUT BERGER
in an outstanding
production
THE WOUNDED
BUTTERFLY
for adults only
Technicolor

ATZMON Tel. 688008
A great suspense hit
THE CHASE
starring
MARLON BRANDO and
ANGIE DICKINSON
in Technicolor

BEIT ROTHSCHILD
JE T'AIME
JE T'AIME
perfs. at Sun., Tues., Wed.
Thursday at 8.45
SEVEN BRIDES
FOR SEVEN
BROTHERS
Monday 6.45, 9.00
Max et les
Ferrailleurs
Thursday 8.45

CHEN Tel. 668272
2nd week
LEE VAN CLEEF
in an exciting film
THE
MAGNIFICENT
SEVEN RIDE
with
STEPHANIE POWERS

MIRON Tel. 688008
A karate suspense hit
QUEEN OF FIST
in Technicolor

RAMAT AVIV Tel. 412761
7.15, 9.30
THEY CALL ME
SHMILL
URI ZOHAR
PETER SCHMIDT
also matinee Tues. 4.30

STUDIO Tel. 55817
Second week
PETER FINCH
LIV ULLMAN
MICHEL YORK
OLIVIA HUSSEY
THE LOST
HORIZON
4.30, 7.00, 9.30

TOHELET Tel. 448050
10th week
4.30, 7.15, 9.30
Play It Again,
Sam
WOODY ALLEN

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4.30, 7.15, 9.30
THE BATTLE
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PLANET OF
THE APES
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OLIVIER ATTENBOROUGH
NATALIE TRANDY

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ELLEN DYON
ADIEU, AMI
4.30, 7.15, 9.30

MORIAH Tel. 242477
A most lovely and
moving film
ONE IS A
LONELY
NUMBER
with
MELVIN HOUGLAS and
PRIMO VAN DYKE
in colour
Perfs. at 8.45, 9.00

ORAH Tel. 664017
LOUIN DE FUNK
and
HOURVILLE
in the best comedy of the year
THE SUCKER
in colour

ORLY Tel. 81888
7th week
The greatest show which
will always be new
CHARLIE CHAPLIN'S
MODERN TIMES
For all the family

ORDAN Tel. 688448
8th week
FRITZ THE CAT
An American satire

ORION Tel. 523959
Sensational karate suspense
THE BOXERS
in colour
six daily non-stop perfs

PEER Tel. 682232
HURT LANCASTER
in an exciting western
ULZANA'S RAID
for adults only
in colour

RON Tel. 688008
2nd week
Offers its great success,
a great suspense comedy
THE THIEF
WHO CAME
TO DINNER
with
RYAN O'NEAL
JACQUELINE BISSET
in Technicolor

SHAVIT
A great exciting film
The Arrangement
starring
KIRK DOUGLAS
in colour

Ramat Gan Cinemas

ARON Tel. 720708
2nd week
CLINT EASTWOOD
HIGH PLAINS
DRIFTER

HADAR Tel. 728822
4, 7.15, 9.30
The Summertime
Killer
with
KARL MALDEN
SAF VALLONE
OLIVIA HUSSEY
CHRIS MITCHELL
Adults only

LILI 7.15, 9.30
THE POSEIDON
ADVENTURE

OASIS 4, 7.15, 9.30
A film of tension
THE CHINESE
BOXER

ORDEA 721720
4, 7.15, 9.30
SHAFT IN
AFRICA
RICHARD ROUNDTREE

RAMA Tel. 721912
7.15, 9.30
BLOODY MAMA
Shelly Winters

RAMAT GAN Tel. 794504
3rd week
RYAN O'NEAL
JACQUELINE BISSET
WARREN OATES
THE THIEF
WHO CAME
TO DINNER
Color by DeLuxe
Celebrating Warner Bros.
50th Anniversary
A Warner Communications
Company
7.15, 9.30

HERZLIYA
DAVID Tel. 924021
Sun, Mon, Tues, Wed
at 7.30 only
HELEN MIRAN
GREGORY PECK
HOW THE WEST
WAS WON

Petah Tikva
SHALOM Tel. 917480
7, 9.15
C.C. & Co.
Matte at 8.50 LOTTES

The Poster

MUSIC

All events start at 7 p.m. unless stated
otherwise.

Jerusalem

JERUSALEM SYMPHONY ORCHESTRA
Subscription Concert No. 2 - details as
usual. Conducted by Avi Ostrovsky.
Programme: including Symphony No. 4
and 10 ("Military"), and Concerto
for piano and for trumpet - at the
Jerusalem Theatre: Tuesday, 8.30 p.m.

Haifa

ISRAEL CHAMBER ENSEMBLE -
Subscription Concert No. 2 - details as
usual. For Tel Aviv: Thursday at Shavit
Hall.

Record of the week

STRAVINSKY - "Mavra", an opera buffa
in one act, dedicated to the memory
of the composer's friend and pupil,
the pianist and composer, Igor Stravinsky.
It is based on the house at Kolonna
by Pushkin and is actually more of a
skit than an opera. Stravinsky conceived
it as a great satirical comedy in the
Russian style and against the
"bourgeois orientalism" of the Big
Band. According to him, it used "small
landowner's music" in contrast to folk
music. The reverse side gives "Les No-
ces" with Robert Craft conducting
supervised by the composer. Here,
Stravinsky makes full use of his
mastery of rhythmic intricacies,
and his music seems all quotations
of Russian folk-music. The wed-
ding scenes are colourful and contrast-
ing, the invigorating rhythm and the
Russian singers sing in Russian.
But an English translation of both texts
is provided. (CBS 73409). A novel wel-
come addition to the series "Stravinsky
conducts Stravinsky". (T.S.)

Tel Aviv

ISRAEL CHAMBER ENSEMBLE -
Subscription Concert No. 2 - Noam
Sheriff conducting, with Ed Bogard,
soprano; Haydn: Symphony No. 88;
Brahms: Concerto for saxophone and
chamber orchestra; Ravel: Ma mere
Yve (First full version in Israel).
Wednesday: Series "C": Wednesday - at
Shavit Hall.

ISRAEL FILHARMONIC ORCHESTRA
Subscription Concert No. 3
- Abraham Kaplan conducting, with

THEATRE

AS YOU LIKE IT (Cameri) - Peter
James modern-dress production is full
of interesting innovations, some success-
ful, some less, and has a remarkable
performance, in the part of Rosalind, by
Toby Dayan. TEL AVIV (Cameri) Sat.
Sun., Mon., 8.30.

CAT ON A HOT TIN ROOF - (Habi-
mah) by Tennessee Williams. Tennessee
Williams' vintage play about homosexu-
ality, drunkenness, greed, set in the
south, with the usual southern cast of
characters, in an interpretation which
does no justice to whatever content the
play may have, with all that wasteful
movement on the too large stage.
TEL AVIV (Habitamah) Sat. 8.30.

DIFFICULT PEOPLE - A highly pre-
tentious play about a splinter, her
strange brother and still stranger author
from Jerusalem, the action taking place
in London. HAIFA (Mifal Omenat
Leumi) Sun., Mon., Tues., 8.00.

HAPPY EVENT (Cameri) - A black
comedy by the expatriate Polish play-
wright, Stanislaw Ikonik. A play with
a bit too obvious political overtones.

LAST RITES (Haifa) - A psychoanal-
ytic drama by A. B. Yehoshua, one
of the leading Hebrew novelists. (Not
reviewed.) HAIFA (Municipal
Theatre) Sun., Mon., Tues., Wed.,
Thurs.

SHALOM, SHALOM, BUT NO PEACE
(Habitamah) TEL AVIV (Zalman
Bun, Wed., Thurs., 8.00.

YACOBONI AND LEIBENTHAL (Cameri
and Zavia) - A new play by Joseph
Levin, author of Hater, by far the best
play in a long time, beautifully
directed by the author. TEL AVIV
(Zavia) Sat. 8.30.

THE THIEF WHO CAME TO DINNER
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JACQUELINE BISSET
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SHAVIT
A great exciting film
The Arrangement
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KIRK DOUGLAS
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STEFANIA SANDRELLI and Dustin Hoffman in "Alfredo, Alfredo."

**ALFREDO, ALFREDO, TILL DE-
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THE CANTERBURY TALES - Peter
Wain's visually stunning version of Chaucer's
classic.

FRIGHT - Psychodrama that's high
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THE DAY OF THE JACKAL - Ex-
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THE LAST THING - Hard-hitting
but obtuse action story with plenty of
chases.

FRITZ THE CAT - The animated
movie comes off as just this savage
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barred in Peckinpah's romantic thriller.

SONS WITH THE WIND - The
spoils of the American Civil War
are too much of pot-pourri despite
colour, movement and pleasant
music.

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PLAY IT AGAIN, SAM - Another
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THE POSEIDON ADVENTURE - Un-
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SCARABOY - Sad and funny
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THE STRANGLER OF BILLINGTON
PLACE - Authentic semi-documentary
on the Christie murders - is weak in
characterization.

THEOREM - Pasolini delves deeply
and obtusely into human emotions.

TROUBLE MAN - A pale shadow of
"Shaft".

WHAT DO YOU SAY TO A NAKED
LADY? - Fascinating insight into hu-
man nature.

TWO-IN-ONE CROSSWORD

EASY PUZZLE

Use the same diagram for either the Easy or the Cryptic puzzle.

ACROSS
3 Explosive devices (6)
6 Fruit (5)
10 Anachronistic (5)
11 Sunburn (3)
12 Colour (5)
13 Small animal (7)
18 Spreaders of disease (5)
19 Lifeless (7)
21 Glad (7)
22 Story (4)
23 Inside (4)
24 Chamber (7)
25 Frolic (5)
26 Countess (3)
27 Weapon (5)
28 Game (7)
34 Carpenter's tool (3)
36 Immense (5)
37 State (5)
38 On no occasion (5)

DOWN
1 Part of a flower (5)
2 Comfort (7)
3 Frowned (4)
4 Sought (5)
5 Guide (5)
7 Appears (5)
9 Best (7)
12 Hardy (7)
14 Neck-war (3)
16 Utterly destroys (5)
17 Logic (5)
18 Heavenly bodies (5)
20 Number (5)
21 Chamber (7)
22 Frolic (5)
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